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Commission and Instructions to his Apostles; promising them the *Mission of the Holy Ghost*; (c) *blessing them* in a solemn Manner; (d) *sending them as his Father had sent him*; (e) giving them the Power of *remitting, and retaining Sins*; and, afterwards, in *Galilee*, (f) assuring them, that *all Power* was given him in *Heaven*, as well as *Earth*; and therefore commanding them to *go, and teach, and baptize* all Nations, and promising his powerful *Presence* with them, even until *the End of the World*.

And why he forbad Mary to touch him.

Now if these Exercises both of the sacerdotal Office, and regal Power, could not properly belong to our Saviour, until

his *Exaltation*, then we have Reason to suppose, that, in the Morning of his Resurrection, he privately ascended into Heaven, to receive the Reward of his *Humiliation* in our Flesh; and that the Reason for his forbidding *Mary to touch him*, was, that, by her officious Embraces and Importunity, she might not hinder him from ascending that Moment, and (what was the *Crown* of all his *Labour*) carrying our *glorify'd* Nature, as soon as possibly he could, into that blessed Place, where God's *majestick Presence* appears, and where *Thrones, Dominions, Principalities, Powers, Angels, and Arch-Angels* have their Abode.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

DISSERTATION IV.

Of our Blessed SAVIOUR'S DOCTRINE, and the Excellency of his RELIGION.

The internal Evidence of the Christian Religion.

THE Completion of the Prophecies, relating to the promis'd *Messiah*, in the *Person and Actions* of our Saviour Christ, and the *Miracles*, which he wrought, in Testimony of his *Divine Mission*, and in Conformity to what the *Messiah* was to do, were the Subjects of the two preceding *Dissertations*, as the great *external Evidences* of the *Truth* of our Holy Religion; and the *internal Evidence* is, the Goodness, and Perfection of those *Precepts*, relating to *Practice*, which he hath *enjoin'd*, and of those *Doctrines*, relating to *Faith*, which he hath taught us in the Course of his Gospel, and which, when duly consider'd, will manifest the *Excellency* of the *Christian Religion* above all others.

In its practical Part.

Now the *practical Part* of our Holy Religion, or those *Precepts*, which were

intended to direct us in our Duty towards God, and Man, are such, as either tend to the *Perfection* of human *Nature*, or to the Peace and Happiness of human *Society*. Of those, which tend to the *Perfection* of human *Nature*, some enjoin *Piety* towards God, and others require the good *Govern-ment* of ourselves, with respect to the *Plea-sures* of this Life; and our Business is to shew, that all, and every of these are both conformable to the Dictates of right *Reason* in their Practice, and declarative of the *Wisdom* of God in their Appointment.

(g) 1. THAT we should inwardly reverence and love God, and express that Reverence by external *Worship* and Adoration, and by our Readiness to receive and obey all the *Revelations* of his Will; that we should testify our Dependance upon him, and our Confidence in his Goodness,

As it relates to the Happiness of private Persons.

(c) Luke xxiv. 50. (d) John xx. 21. (e) Ibid. ver. 23. (f) Matth. xxviii. 18, &c.
(g) Tillotson's Sermons in Folio, Vol. I.

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Goodness, by constant *Prayers* and *Supplications* to him for Mercy and Help, both for ourselves and others; that we should acknowledge our Obligations to him for the many Favours and Benefits, which, every Day, every Moment, we receive from him, by continual *Praises* and *Thanksgivings*; and that, on the contrary, we should not entertain any unworthy Thoughts of God, nor give that Honour and Reverence, which is due to him, to any other; that we should not worship him, in any Manner, that is, either unsuitable to the Perfections of his Nature, or repugnant to his revealed Will; that we should carefully avoid the *Profanation* of his Name, by customary Swearing or Cursing; and take great Heed, that we be not guilty of the Neglect or Contempt of his *Worship*, or of any other Thing, that belongs to him: In short, (b) that we should possess our Minds with such a due Sense of the *Majesty*, and *Holiness*, and *Justice*, and *Goodness* of God, as may make us, upon all Occasions, thoroughly fearful to offend him; of his *Majesty*, lest we *affront* it by being *irreverent*; of his *Holiness*, lest we *offend* it by being *carnal*; of his *Justice*, lest we *provoke* it by being *presumptuous*; and of his *Goodness*, lest we *forfeit* it by being *unthankful*. These are the general *Heads* of those *Duties*, which every Man's Reason tells him he owes to God, and yet these are the very Things, which the *Christian* Religion expressly requires of us; so that, in this Part of *Christianity*, there is nothing, but what exactly agrees with the Reason of Mankind.

IN respect to the good *Government* of ourselves, amidst the Pleasures and Enjoyments of this Life, St *John*, when he tells us, that (i) *all, that is in the World, is the Lust of the Flesh, the Lust of the Eye, and the Pride of Life*, distributes the irregular Appetites of Men into three Kinds, *Voluptuousness*, *Covetousness*, and *Ambition*, answerable to the three

Sorts of tempting Objects, that are in the World, *Pleasures*, *Riches*, and *Honours*; but, when our holy Religion requires of us, that (k) *we should not walk after the Flesh, but after the Spirit*; that we should, in short, (l) *walk decently, as in the Day, not in rioting and Drunkenness, not in Chambering and Wantonness, but (m) being holy in all Manner of Conversation, (n) abstain from fleshly Lusts, which war against the Soul*; when it gives us this strict Caution (o) *to take heed, and beware of Covetousness, because a Man's Life, or the Happiness of his Life, consisteth not in the Things, which he possesseth*; and calls upon us so frequently (p) *to be meek, and lowly in Spirit*, and not (q) *to mind high Things*; to (r) *let nothing be done through vain Glory, but, in Lowliness of Mind, to let each esteem other better than themselves*; 'tis plain, that it lays a Prohibition upon all such irregular Appetites and Passions, as are the *Bane* of human Ease and Happiness, and enjoins such Virtues and good Dispositions, as are not only highly reasonable, suitable to our Nature, and every Way for our temporal Convenience and Advantage, but such, as dispose us likewise to the Practice of Piety and Religion, by purifying our Souls from the Dross and Filth of sensual Delights.

2. IN relation to the other Sort of Precepts, which (as we said) tend to the *Peace* and *Happiness* of human Society, they are such, as enjoin all those Virtues, that are apt to *sweeten* the Spirits, and *allay* the Passions and Animosities, which sometimes happen among Men. For when our most holy Religion requires us, *to love our Neighbour (i. e. every Man in the World, even our greatest Enemies) as ourselves*, and, in Pursuance of this general Precept, *if it be possible, and as much as in us lies, to live peaceably with all Men*; to be *kind to one another*, ready to gratify and oblige those, that we converse with, to be *tender-hearted*, and compassionate to those, that

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

And the Peace of publick Societies.

(b) Young's Sermons, Vol. I. xiii. 13.
(m) 1 Pet. i. 15.
(q) Rom. xii. 16.

(i) 1 John ii. 16.
(n) Ibid. Chap. ii. 11.
(r) Phil. ii. 3.

(k) Rom. viii. 1.
(o) Luke xii. 15.

(l) Ibid. Chap.
(p) Matth.

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that are in Want, and Misery; and ready, upon all Occasions, to supply and relieve them; to *sympathize* with one another in our Joys and Sorrows, *to mourn with those that mourn, and to rejoice with them that rejoice; to bear one another's Burthens; and to forbear one another in Love;* to be easily reconciled to them, that have offended us; and to be ready to *forgive from our Hearts* the greatest, and most reiterated Injuries, that can be done us; it discovers itself not only to be the most *innocent and harmless*, but the most generous and best-natur'd Institution, that ever was in the World.

IN like Manner, when our holy Religion endeavours to secure the *private* Interests of Men, as well as the *publick* Peace, by confirming and enforcing all the Dictates of Nature concerning *Justice and Equity*; by recommending the great *Rule* of doing to others what we would have them to do to us, as the Sum and Substance of the *Law and the Prophets*; by commanding Obedience to human Laws, which decide Mens Rights, and Submission to all Government, under Pain of Damnation; and by forbidding whatever is contrary to these, *viz.* Violence and Oppression, Fraud and Over-reaching, Perfidiousness and Treachery, Breach of Trusts, Oaths or Promises, Undutifulness to *Superiors*, Sedition and Rebellion against *Magistracy and Authority*; and if there be any Thing else, that is apt to *disturb* the Peace of the World, and to *alienate* the Affections of Men from one another, such as *Sourness* of Disposition, and *Rudeness* of Behaviour, *Censoriousness*, and *sinister* Interpretation of Things; in short, all *cross* and *distasteful* Humours, and whatever else may render Conversation uneasy and unsociable: When the Laws of *Christianity*, I say, forbid these Vices and evil Dispositions, and, upon every Occasion, command the contrary Virtues, (s) *Whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are*

pure, whatsoever Things are lovely, whatsoever Things are of good Report; if there be any Virtue, if there be any Praise, requiring us to think of these Things; we cannot but allow, that nothing can be devis'd more proper and effectual, to advance the Nature of Man to its highest Perfection, to procure the Tranquillity of Mens Minds, to establish the Peace and Happiness of the World, and (if they were duly practis'd) to make it, as it were, an Heaven upon Earth, than the Precepts, which we find recorded in the Gospel: And (what is no small Commendation of them) there is nothing in all these Precepts, but what, if we were to consult our own Interest and Happiness, we should think ourselves oblig'd to do, even tho' it were never enjoin'd us; nothing, in short, but what is easy to be understood, and as easy to be practis'd by every honest and well-meaning Mind.

SOME indeed, have represented even the *moral Part of the Christian Religion*, as an *heavy Burthen, and grievous to be borne*, difficult to be kept, and yet dangerous to be broken; that it requires us to govern, and keep under our Passions, to contradict our strongest Inclinations, and, many Times, to deny ourselves even lawful Enjoyments; that it enjoins us to *forgive and love our Enemies, to bless them that curse us, to do good to them that hate and persecute us*; and (what is more) that it commands us to part with all the Advantages of this World, and even to lay down Life itself, in the Cause of God, and the Discharge of a good Conscience. *Hard Sayings these*, in some Mens Opinion, and such as our Nature, in its State of *Degeneracy*, is not able to perform: But this is for Want of duly considering the *Obligation, and Tendency* of such Duties.

SOME of the wisest *Heathens*, even by the Strength of Reason, were able to discover the general *Corruption* of human Nature, but then they were ignorant both of the *Rise and Progress* of it; whereas,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

An Objection against the Practicableness of —

Self-denial.

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by the *Christian* Revelation, we are sufficiently instructed in both. Here we find the *baleful* Venom of our first Ancestors Transgression entailed on their Posterity; here the perpetual *Strugglings* of *Flesh* and *Spirit*, and that *Violence* of *Passions* and *Desires*, that so often carries us into *Excesses*, which our sober and better Sense cannot but disapprove; and here that general *Bent* to Evil, and *Backwardness* to Good, which every one (but such as are obdurate and insensible) is forc'd both to feel and lament; and therefore, since the *Gospel* does not only shew us our *Disease*, but the *Malignity* and true *Original* of it, there is good Reason, why it should be allow'd to press upon us the great Duties of *Mortification* and *Self-denial*, as the best Means, within the Compass of human Power, to cure us of it.

(a) THE *Heathen* Sages, in the Passage of their *Hercules* fighting with *Antæus*, seem to insinuate, that the only Way to gain the *Mastery* over our Passions, is never to cease contending with them. Whilst *Hercules* grasped his Adversary, and held him up in his Arms, he could manage and master him with Ease, but no sooner did he let *Antæus* touch the Earth, but he got *Strength* again, and was able to renew the Combat. *Antæus's* touching the Earth is *morally* no other, than an *earthly* Affection permitted to its *Element*, i. e. suffer'd to have its *Fill*; at which Time it gets Strength, and grows masterly, and becomes less manageable than it was before: Whereas, to *grapple* with our Desires, to hold them off from the Reach of their *Quarry*, and to restrain them, even from the lawful Measures of Enjoyment, is the only Way, both to bring them into Subjection, and to confirm our Government over them.

THE Truth is, every Time, that we indulge our Appetites beyond what is convenient, we give away so much Power

out of our own Hands, we strengthen the Enemy for the next Attack, and disable ourselves still more for resisting it: And therefore, as the *Christian* State is deservedly called a *Warfare*, i. e. the necessary and continual Engagement of our *rational* Desires against our *sensual*, in order to bring them under, and keep them in Obedience; and as, in this Warfare, there must be no League, no Truce, no laying down of Arms, because the Enemy is perfidious, and will never keep the Peace; so are we never out of Danger, but while we are actually fighting. (u) The more we gratify our Appetites, the more *craving* they will be, and the more impatient of Denial; for every *Lust* is a Kind of *Hydropick* Distemper, and, in this Case too, the more we drink, the more we shall thirst. If we give way to our Passions, we do but gratify ourselves for the present, in order to our future Disquiet; but, if we resist and conquer them, we lay the Foundation of perpetual Peace and Tranquillity in our Minds: So that, in the whole, by retrenching our Desires, especially when they prove *exorbitant*, we do not rob ourselves of any true Pleasure, but only prevent the Pain and Trouble of farther Dissatisfaction.

(x) THE ancient *Moralists*, tho' they sometimes decry an *Insensibility* of just Provocations, as a Mark of an abject and little Soul; yet, upon no Occasion, are they so *profuse* in their Praises, as where they speak of Persons, touch'd with a Sense of Injuries and Indignities, and yet able, with a generous Contempt, to overlook, and shew themselves above them; for the passing by, and forgetting such Things, the being very hardly *incens'd*, and very readily *appeas'd* again, is constantly set forth, as one of the brightest Virtues, that give *Lustre* to a brave, and truly noble Mind. And, if such were the Notions of *Heathens*, who profess'd to follow no other *Guide*, but the *Light* of Reason,

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xx. 10. to the
End, Mark
xi. 15. to the
End, Luke
xix. 45. to
the End, and
John xii. 19.
to the End.

Forgiving of
Enemies.

(a) Young's Sermons, Vol. I.
Sermons, at Boyle's Lectures.

(u) Tillotson's Sermons, in Folio, Vol. I.

(x) Church's

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Reason, surely the Duty of *loving* and *forgiving* those, that have injur'd and offended us, cannot be a Task so very difficult to *Christians*, who, in Matters capable of any tolerable Construction, are requir'd to put on that *Charity*, (*y*) *which believeth all Things, hopeth all Things, endureth all Things*; and, in the worst that can be, such a generous *Greatness* of Mind; as *puts away from us all Bitterness, and Wrath, and Clamour, and Evil-speaking, with all Malice*; such, as should make us *kind and tender-hearted*, (*z*) *restoring those, that are overtaken in a Fault, in the Spirit of Meekness*; and such, as should prevail with us, (*a*) *to forbear one another, and to forgive one another, even as God, for Christ's Sake, hath forgiven us*.

AND indeed, he, who considers, that the very Foundation of our Religion is laid in the Belief and Profession of a Pardon extended to the highest of all Provocations, of Love inconceivable to the worst of all Enemies, and both these express'd and effected by a *Person*, the most highly injur'd, and in a *Method*, the most beneficial, the most amazingly kind; in-somuch, that no Instance of *Generosity* or *Goodness* besides presents us with any Thing like it, with any Thing near it, with any Thing fit to be nam'd with it: He, who considers this, I say, cannot but acknowledge, that the Precept of *loving* and *forgiving* our Enemies is peculiarly suitable to the Condition of *Christians*, who owe all their Hopes and Happiness to it; and that it would have been *absurd* not to have oblig'd those Men to a *Virtue*, which they confess themselves so infinitely *beholden* to, and (*b*) which no Man can think a grievous Command, who considers the Pleasure and Sweetness of Love, the glorious Victory of overcoming *Evil with Good*, and then compares these with the restless Torments and perpetual *Tumults* of a malicious and revengeful Spirit.

(*c*) 3. THE *Stoicks* of old represented their *wise Man*, as no more concern'd at

the Loss of his Estate, his Liberty, or Life, than if they were the *Rattles*, or *Georgaws* of a Child, which might afford him some little Ease, and present *Diver-sion* indeed, but were by no means *essen-tial*, or, in any Degree, *necessary* to his real Happiness. This however is a Flight too *romantick* to be credited. To lay down this Life and all the Comforts of it, while Men were so much in the Dark about another, and to expose the Body to Sufferings, when doubtful, and in Distrust about the Soul, is too great an Infraction upon *Self-Preservation*, because it is to part with *one's all*, at least *our all* in Certainty, and Opinion: But to do this, when Men know the *Reality* of a future State, and the Value of their immortal Souls; (*d*) *to fear him, who, when he hath killed, can cast both Body and Soul into Hell*, rather than them; *who can only kill the Body, and after that, have no more that they can do*; to receive, embrace, rejoice in (*e*) *the light Affliction*, which is but for a *Moment*, when thoroughly persuaded, that it *worketh out for us a far more exceeding, and eternal Weight of Glory*; this is not to *destroy*, but to *save*, and *profit* ourselves, and what, in the Affairs of this World, we esteem it our Wisdom to do every Day.

IF, by any sad Accident, our House happens to be set on fire, no Man is to be blam'd for doing his best to save his Goods; but, when that is found *impracticable*, every wise Man will chuse to leave *all*, and escape *naked*, rather than, out of a foolish Fondness for any Furniture of Value or Curiosity, there stay, and perish with it. Now this is no improper *Emblem* of the Case before us. When the Fire of *Persecution* breaks out among us, we have our *Lord's* Permission, by all prudent and honourable *Methods*, to decline it; but, when it comes at last to catch upon these *earthly Tabernacles*, i. e. when our Circumstances admit of no other Choice, but either *sinning* or *suffering*, the Loss

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And taking up
our Cross, all
answer'd.

(*y*) 1 Cor. xiii. 7.
Vol. I.

(*z*) Gal. vi. 1.

(*a*) Eph. iv. 31, 32.
(*c*) Stanhope's Sermons, at Boyle's Lectures.

(*b*) Tillotson's Sermons, in Folio.

(*d*) Luke xii. 4, 5.

(*e*) 2 Cor. iv. 17.

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Loss of our *Lives*, or the Loss of our *Virtue*, we owe it then, not only to God, but to ourselves, rather to quit this House of *Flesh*, than bring the glorious Inhabitant in it into Danger of being bury'd in its Ruins.

UPON the Whole therefore, this *taking up our Cross*, or suffering upon the Account of Religion, is not *chusing Evil*, as such, but chusing an infinitely *less Evil*, which, in this Respect, is a *great Good*. 'Tis not exposing ourselves, when we might be *safe*, but, where we cannot be safe in our *whole Persons*, *redeeming* one Part with another, the *better* with the worse; 'tis not sustaining a *Loss*, but making an *Exchange*, an Exchange of *fugitive* and *perishing* Goods, for *lasting* and *substantial*, and parting with something of less Value, in order to receive another Thing unspeakably better, and more desirable.

THUS it appears, that the *three* great Precepts, which are commonly objected against, as heavy *Impositions*, are the necessary Result of the State, and Circumstances wherein we are plac'd: That the Duty of *denying ourselves* arises from the Corruption of the Nature, we are born with; that of *loving our Enemies*, from the very *Genius*, and Foundation of the Religion, we live under; and that of *taking up our Cross*, from such *prudential* Considerations, as make us always chuse the less Evil; and are all so suited to the Reason of Mankind, that we find some of the best Improvers of it prescribing the same Rules to their Disciples; (f) which is enough to convince us, that our *Lord*, who has opened the Kingdom of Heaven to all Believers, ought not by any Means to be accounted an *hard* Master, when he imposes no other Terms, than the *Heathens* thought fit to engage in, upon the mere Spur of *private* Conscience, or *publick* Shame; and that *speechless*, and without Apology, a great Part of the Christian World must needs stand in the Day of Enquiry, when it shall appear

that *Pythagoras*, and *Plato*, and *Zeno* could have their Scholars run through such *Discipline*, as necessary to the Character of a virtuous Man, which those, who profess *Christ*, are not asham'd to call foolish and *needleless*, only because it is *unpleasing*.

4. THE other Part of the *Christian* Religion is (as we said) those *Doctrines*, which were design'd for the Direction of our *Faith* in Matters, that were not sufficiently revealed before.

(g) THAT there is one supreme, absolute, and independent *Cause*, and Original of all Things, eternal, infinite, all-powerful, all-sufficient, the Maker and Lord of all Things, himself deriv'd from none, made of none, begotten of none, proceeding from none; that by him all Creatures, material and immaterial, visible and invisible, animate and inanimate, rational and irrational, mortal and immortal, in Heaven, and in Earth, were made, or created out of nothing: That having *made* the World at first, he still *governs* it by his perpetual *Providence*, insomuch, that the most fortuitous *Accident* does not happen, a *Sparrow* does not *fall to the Ground*, nor an *Hair* from our *Heads*, without his Permission or Direction; that, in the *Exercise* of this his Providence, every Thing is submitted to his Will; no *Strength* can resist his *Power*, no *Swiftness* can flee from his *Presence*, no *Secrecy* can conceal from his Knowledge, no *Art* can evade his *Justice*, and every Creature participates of his *Goodness*: That this infinite and Almighty Being did, from all Eternity, and long before any Ages commenc'd, in an *ineffable* Manner, (which the Scriptures call *Generation*) communicate the *Essence* of the Godhead so entirely to his Son, as to make him the same with himself, *very God of very God*: That this eternal Son of God, having a Being in the *Bosom* of his Father, was Partaker of his Glory and Power in the *Creation* and *Government* of the World, and, by the Divine Appointment, is our *Servant*.

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The Doctrines of Christianity.

A. M. Saviour, Mediator, Intercessor, and Judge:
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 Ann. Dom. sinful Man, and willing to procure for
 33, &c. him the Grace of *Repentance*, he voluntarily condescended to take our Nature; with all its innocent *Infirmities* upon him: That, in this Nature, (*miraculously* conceiv'd, and born of a *Virgin*) he liv'd a Life, as we do, and was affected, as we are, (but without Sin) revealed unto us his Father's *Will*, and did many wonderful Works in Confirmation of his Divine *Mission*: That, after a Life spent in *doing Good*, he submitted, in his *Human* Nature, to a painful and ignominious Death, that thereby he might make an Atonement to God, and Reconciliation for our Sins: That, after a Stay of three Days in the Grave, by his Almighty Power, he rais'd himself to Life again, convers'd upon Earth for the Space of *forty* Days, instructed his Disciples in Matters relating to his Kingdom, and, at length, in the Sight of a great Number of *Spectators*, ascended visibly into Heaven: That, upon his *Ascension*, he was *exalted to the Right-Hand of God*, where he now makes Intercession for us, and is invested with all Power and Authority, wherewith he governs the whole *Church*, and is hereafter to judge the whole *World*: That, upon his Investiture, he soon sent down the *Holy Ghost* (the *third Person* in the Ever-Blessed *Trinity*) to be the immediate Comforter, and Director of his *Apostles*, to lead them into all Truth, to inspire them with the Gift of *Tongues*, and to impart to their *Followers* such other Gifts, as might best serve the End of their *Ministry*: That this Blessed Spirit still continues with all good Men, and (b) by *illuminating* their Understandings, *rectifying* their Wills and Affections, *renewing* their Natures, uniting their Persons to *Christ*, and *helping* the Infirmities of their Prayers with his own Intercession, is the great *Sanctifier* of their Souls and Bodies, in order to make them acceptable in the Sight of God for ever: These (together

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with the Doctrines of the *Immortality* of the Soul, the *Resurrection* of the Body, and, after their Re-Union, an *eternal* State of *Misery* or *Happiness* in the other World) are the great and *fundamental* Principles of the *Christian* Religion, and *Mysteries* (as the Apostle (i) calls them) which have been hid from Ages, and from Generations, but are now made manifest to the Saints.

“ BUT how are these Things made manifest (says the Objector presently) when, notwithstanding all the pretended Light of Revelation, they still remain obscure and unintelligible? Some Articles of the *Christian* Faith, such as the *Existence* of a God, the Dispensations of *Providence*, the *Spirituality* of our Souls, a future *State*, and future *Judgment*, we readily allow, because these are founded in the Nature of Things, and rise in the Mind upon the *Disquisitions* of Reason, but, as for the Stories of a *Trinity* in *Unity*, a *Co-Equality* in the Son, the *Inarnation* of a God, and the *Propitiation* made by the *Man Christ Jesus*, of these we can frame no Manner of Conception, and therefore you must excuse us, if we do not believe them; for where is the Crime of not performing *Impossibilities*, or of not believing what does not appear to us to be true?”

IT cannot be deny'd indeed, but that, in the *Christian* Religion, there are many great *Mysteries*, or Doctrines of too much Sublimity for the Powers of Reason, unassisted by *Revelation*, to find out, or, when discover'd, fully to comprehend; but this is no more than what we might reasonably expect, considering the Nature and Quality of the Things, it treats of. In its main Intendment, it is a Kind of *Comment* upon the Divine Nature, or an Instrument to convey right Conceptions to the Soul of Man, as far as it is capable of receiving them. But now God, we know, is an *infinite* Being, without any Bounds or Limitations

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The Objection against these Doctrinal Points.

Answer'd; from the Consideration of the Things themselves.

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tions of his Essence; wonderful in his Actions, inconceivable in his Purposes, and inexpressible in his Attributes; and how can such vast and mighty Things be crouded in a little *finite* Understanding? How shall our poor, short Faculties be able to measure the *Lengths* of his Eternity, the *Breadth* and Expansions of his Immensity, the *Heights* of his Pre-science, the *Depth* of his Decrees, and, least of all, the unutterable, incomprehensible Mystery of two Natures *united* into one Person, and again of one and the same Nature diffus'd into a *triple Personality*? When a Man, that is born blind (as *(k)* one expresses it) shall be able, on Hear-say, to conceive in his Mind all the Varieties and Curiosities of Colours, or to draw an exact Scheme of some fine City, or Map of some large Province, then may we expect, in this degenerate State of our Understanding, to comprehend the *Ways* of the Almighty, and *by searching find out God*: But (to do Justice to the Argument on the other Side) as it would be extremely foolish and irrational, for a blind Man to affirm, that there is no such Thing as Colours, or Lines, or Pictures, because he finds that he cannot form in his Mind any true Perception of them; so would it be *equally*, if not *superlatively* more unreasonable, for us to deny the great *Mysteries* of our Faith, because the Plummet of our Reason will not reach them.

WHILE we continue in this State of Imperfection, we must be content *(l)* to know in Part: A full and adequate Perception of these sublime Mysteries is reserv'd, as a principal Ingredient of our Felicity and Happiness above, when all the *Heights* and *Depths*, which we now stand amaz'd at, shall be made clear and familiar to us; when God shall display the hidden Glories of his *Nature*, the Wonders of his *Providence*, and the Wisdom of his *Counsels*; and, with all, fortify the Eye of the Soul to such a *Degree*,

as to make it able (as far as the Capacities of an Human Intellect can be able) to behold, and take them in.

To have a right Notion of the Doctrines of our Religion however, we are to distinguish between those Things that are *above Reason*, and incomprehensible, and those, that are *against Reason*, and utterly inconceivable. *(m)* Some Things are *above Reason*, because of their transcendent Excellency and Distance from us; whereas those, that are *against Reason*, involve a Contradiction, and have a natural Repugnancy to our Understandings, which cannot conceive any Thing, that is formally *impossible*. And from hence it will follow, that tho' we neither can, nor should believe those Things that are *contrary* to our Reason, yet we both may, and ought to believe those that are *above* it: And the Reason is, *(n)* because the only Evidence, we can give of our acknowledging the infallible Truth of God, is by assenting to what he affirms upon his own *Authority*.

IN assenting to a Proposition, whose Truth we perceive from the Reason of the Thing, we do not assent upon any Authority at all. To such a Proposition we should assent, tho' it were affirm'd by the most *fallible* Man, nay, tho' it were affirm'd by the most notorious *Liar*; and, consequently, our assenting to such a Proposition is no Manner of Proof that we acknowledge the infallible *Veracity* of God. This can only appear by our assenting to a *Proposition*, whose Truth we do not perceive by any Evidence from the Nature of the Thing; for here we assent upon the simple Authority of God's Affirmation, and our Assent is an explicit Acknowledgment of his absolute *Veracity*. If then it be reasonable to expect, in a Divine Revelation, that God should require our Acknowledgment of this Attribute especially, (and without such Acknowledgment no Revelation would be of any Use)

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

A Distinction between Things above, and Things against Reason.

Why we ought to assent to the former, and why it is reasonable to expect such in a Divine Revelation.

(l) South's Sermon, Vol. I.

(k) 1 Cor. xiii. 12.

(m) Bate's Harmony of the Divine Attributes.

(n) Roper's Necessity of a Divine Revelation.

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Use) and if this Acknowledgment can appear only by our *assenting*, upon the Authority of God, to such *Propositions*, as we cannot perceive the Truth of by any *internal Evidence*; it certainly cannot be incongruous to expect such Propositions in a Divine Revelation: Nay, much more incongruous would it be, and (o) a probable Objection against the *Divinity* of any Revelation, if we should not find some Propositions of this Kind in it, because it is hardly conceivable, why God should make an *external Revelation* of those Things only, which, by a due Exercise of our Reason, he has enabled us to find out.

SEEING it is so far from being unreasonable then, that it is highly *expedient*, and in some Sort *necessary*, that there should be some Propositions above the Reach of human Understanding, in every Revelation, that comes from God; if we can but shew, that in the Christian *System* there are no Doctrines, but such, as stand clear of all *Absurdity* and *Contradiction*, the more *abstruse* and mysterious they are, the more they deserve our Belief, for this very Reason, because, (p) if what is revealed concerning God were every Way easy, and adapted to our Comprehension, it could never reach, nor, with any Fitness, represent that Nature, which we all allow to be *incomprehensible*.

THE Holy Scriptures, for Instance, teach us, that, in the Divine Nature (which can be but *one*) there are *three* distinct *Persons*, to whom we ascribe the same Attributes and Perfections, the same Worship and Adoration. This indeed, is a Doctrine above our Comprehension, as to the *Manner*, how *three* should be *one*, and *one* *three* (q); but still we affirm, that there is no Contradiction in it, if we will but distinguish between *Numbers*, and the *Nature* of Things. For *three* to be *one* indeed, is a Contradiction in Numbers, but whether an infinite Nature can communicate itself to three different *Subsistences*,

without such a Division as is among created Beings, must not be determin'd by bare *Numbers*, but by the absolute Perfections of the Divine Nature, which must be own'd to be above our Comprehension. The Holy Scriptures teach us, that the Son of God was *made* *Flesh*, and *dwelt* *amongst* us, and that therefore our Redeemer was both God and Man in one Person. This, we own, is, in its Nature, one of the great *Mysteries of Godliness*, as St Paul calls it; but then we must remember, that, in Reality, it is not much more difficult, than the Union of the Soul and Body in all Mankind, which, however unaccountable it may be to our Reason and Imagination, is too certain, in Fact, to be called in Question. Once more, the Holy Scriptures teach us, that our *Saviour Christ*, who was both God and Man in one Person, became the Redeemer of the World, by offering himself *a Propitiation to God for Sinners*. This, in many Respects, is a Mystery too, and what we could not have known, had it not been revealed to us; but now that it is revealed, 'tis far from deserving the Imputation of being *absurd*. (r) That all Mankind are Sinners, and have fallen from their primitive Integrity, not only the Scriptures, but the constant Experience of our own irregular Appetites is but too convincing a Demonstration. Now, since this was our Condition, and God was minded to *rescue* us from it, but entirely at Liberty in what Method to effect it; since the Soul of our *Saviour Christ* was a free, *immaculate* Being, that might *voluntarily* suffer for us, if he pleas'd, and, by the *Dignity* of his Nature, enhance the Value of his Sufferings to the full Pardon of our Sins, upon his Father's Acceptance of a *vicarious* Sacrifice; there appears nothing in this Doctrine of *Christ's Satisfaction*, (now that we have it fully revealed to us) but what corresponds with common Reason, and all *judicial* Proceedings among Mankind.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

THESE

(o) *Lucy's Case of Reason.*
(p) *Hobbes's Pillars.*

(p) *Young's Sermons, Vol. II.*

(q) *Stillingfleet's Sermons.*

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But a great
deal of Maje-
sty and Digni-
ty in them.

THESE are some of the principal Doctrines, that we (as Christians) profess; and being they are free (when rightly considered) from all Appearance of Contradiction, (s) we may appeal to the Judgment of any considerate Person, whether it be not for the Dignity and Advantage of Religion, that some Articles of it should exceed the largest human Comprehension: Whether we should entertain the same awful Impressions of the Divine Majesty, if the Perfections of his Nature and Operations were only such, as we could see to the End of: Whether it does not raise the Value of Man's Redemption, to have it brought about by Miracles of Mercy, not only without Example, but even beyond our present Understanding. Had all these Things been less, we should indeed have known them better; but then, so much as we abate of their *Mysteriousness*, to bring them down to our Capacity, so much we impair their *Dignity*, and weaken the Power of them upon our Affections. It is therefore the very Commendation (as we said before) and Excellency of these Doctrines, that they are so far above us; and we ought to esteem it an Instance of the Divine *Goodness*, no less than *Wisdom*, so to have temper'd his Revelations, that we want no Knowledge, enough to engage our *Piety* and *holy Wonder*, and yet have not so much, as should destroy our *Humility* and *godly Reverence*; and, upon the whole, have Reason to believe, that it could not have been better, nay, probably not near so well, if either less had been *discover'd* to us, or less *concealed* from us.

The moral
Tendency of
the more abo-
vate Doctrines
of Christianity.

THE other Doctrines, which, in some Measure, were discoverable by the Strength of Reason, but have been set in full Light, and clear'd of all their Ambiguity and Doubtfulness by the Revelation of the Gospel, such as that of the Being of a God, the Inspection of his Providence, the supreme End of Man, the Immortality of his Soul, the Resurrection of his Body, a

future Judgment, and an eternal State of Happiness or Misery hereafter, are so *rational* in themselves, and have so *natural* a Tendency to what is the great End of all Religion, the Reformation of Mens Lives and Tempers, that a very small Illustration will suffice to recommend them. For,

(t) WHAT can be a more necessary and excellent Foundation of true Piety, than that Doctrine, which the Christian Religion clearly and distinctly teaches us, concerning the Nature and Attributes of the only true God, who inhabits Eternity, and yet humbleth himself to behold the Things, that are in Heaven and Earth? What can afford more Comfort and Security in all Conditions of Life, than the Sense of a Providence, (by which the very (u) Hairs of our Head are numbered) concerning itself for our Welfare, and, for that Reason, bidding us (x) to be careful for nothing, but, in every Thing, by Prayer and Supplication, with Thanksgiving, to make our Requests known unto God? What can be a more effectual Means to wean us from the Love of the World, and the Allurements of Sin, than to consider, that the proper and ultimate End of Man is the Fruition of God, and that, tho' (y) it does not yet appear what we shall be, yet, this we know, that when he shall appear, we shall be like him; for we shall see him as he is? What a greater Incitement to Purity and Holiness, to Love, and Hope, and Heavenly-mindedness, than the Assurance given us in the Gospel, that, when we are (z) dissolved, we shall immediately be with Christ; that (a) this Corruptible shall put on Incorruption, and this Mortal put on Immortality; that our Souls, when they go hence, return to the God, that gave them, and our Bodies, when laid in the Dust, after a short Repose, are to be raised in Power, and (b) fashioned like unto Christ's glorious Body? In fine, what stronger and more powerful Motive to deter us from Vice, and allure us to all Kind

From Matth.
xx. 10. to the
End, Mark
xi. 15. to the
End, Luke
xix. 45. to
the End, and
John xii. 19.
to the End.

(t) Stanhope's Sermons.

(r) Clarke's Evidence.

(u) Matth. x. 30.

(y) Phil. iv. 6.

(s) 1 John iii. 2.

(z) Phil. i. 23.

(a) 1 Cor. xv. 54

(b) Phil. iii. 21.

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Kind of Virtue, than the Discovery we have of God's having appointed a Day, wherein he will judge the World in Righteousness, (c) and render unto every Man according to his Works; to them, who, by patient Continuance in well-doing, seek for Glory, and Honour, and Immortality, eternal Life; but unto them, that are contentious, and obey not the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish upon every Soul of Man, that doeth Evil. So that the Articles of our Christian Faith, you see, are far from being arbitrary Impositions, (d) calculated for the Exercise of our Credulity, or the Gratification of our idle Curiosity, but have an immediate Relation to Practice. They are indeed the genuine Principles and Foundations of all Human and Divine Virtues; and, (e) taken altogether, make a far more rational and consistent Scheme of Belief, than what the wisest ancient Philosopher ever thought of, or the most opinionative modern Unbeliever ever yet contriv'd.

The Reasonableness and Benefits of the two Sacraments.

BUT besides these Doctrines, there are two Ordinances, peculiar to the Christian Religion, which have an equal Tendency to Practice, and are so far from being vain and superstitious, (f) (as some are pleas'd to call them) that they carry their own Plea, and Justification along with them. For, what reasonable Man can pretend to say, that it is any ways superstitious for every Member of the Society, which Christ has instituted, to be solemnly admitted into the Profession of his Religion, by a plain and significant Rite, entitling him to all the Privileges, and charging him with all the Obligations, which belong to the Members of that Society as such, which is the Design of one of the Sacraments; or that it is unreasonable, or superstitious, for Men frequently to commemorate, with all due Thankfulness, the Love of their greatest Benefactor, and humbly and solemnly to renew their Ob-

ligations, and Promises of Obedience to him, which is the Design of the other? But then, if we consider farther the manifold Benefits, which we receive from these sacramental Ordinances; that, by the former, we are admitted to the Pardon of all our Sins, the Assistance of Divine Grace, the Adoption of Sons, and a Title to a glorious Inheritance; and that, by the latter, we have the Covenant of Mercy renew'd, our Breaches repair'd, and our Right to eternal Happiness confirm'd; that, in both, in short, we are made and recogniz'd to be the Children of God, and if Children, then (according to that happy Climax) are we Heirs, Heirs with God, and joint Heirs with Christ; to the Intent, that we may be glorified with him: If we consider these great Privileges, I say, we shall soon perceive the Wisdom and Love of our Master, and only Saviour, in thus (g) opening to us a Fountain for Sin, and for Uncleaness, and in thus giving us the (h) Medicine of Immortality, (as the Ancients stile the Eucharist) an Antidote to preserve Men from dying, and to give them a Life, that is everlasting.

From Matth. xx. 10. to the End, Mark xi. 15. to the End; Luke xix. 45. to the End, and John xii. 19. to the End.

BUT, whatever inherent Efficacy some may think fit to ascribe, or deny to these sacred Ordinances, it can hardly be thought, but that, since (when they are duly observ'd) they are productive of many Virtues and good Dispositions; (i) since, in the Sacrament of Baptism, we profess our sincere Belief in the Truth of that Doctrine, which God the Father revealed by his Blessed Son, and confirm'd by the miraculous Operations of the Holy Ghost; in it declare our humble Acceptance of the Overtures of Mercy and Grace, purchas'd for us by our Saviour, and in this Sacrament exhibited to us; in it acknowledge our Obligations to all Piety, Righteousness, and Sobriety, as loyal Subjects, faithful Servants, and dutiful Children to God; and in it devote ourselves to the Faith and Obedience of God the Father, our great

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and

(c) Rom. ii. 7, &c.

Christianity as old as the Creation on the Sacraments.

(d) Archbishop Sharpe's Sermons.

(e) Zech. xiii. 1.

(f) Clarke's Evidence.

(g) Ignat. Epist. ad Eph.

(h) Vid.

(i) Barrow,

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and glorious *Maker*, of God the Son, our great and gracious *Redeemer*, and of God the Holy Ghost, our blessed *Guide* and *Comforter*: And, in like Manner, since a devout Reception of the *Supper* of our *Lord* exercises and excites in us an *awful Sense* of Mind, answerable to the Greatness and Holiness of him, whom, at that Time, we approach; an hearty *Contrition* for our Sins, which expos'd our *Saviour* to such Pains and *Agonies*, as are therein remember'd; a fervent *Love* and *Gratitude* to him, for his wonderful Goodness and Love to us; a deep *Humility*, upon the Sense of our Unworthiness to receive such Testimonies of his Favour; a pious *Joy*, in Consideration of the excellent Fruits accruing to us from his Performances; a comfortable *Hope* of obtaining the Benefits of his Passion, by the Assistance of his Grace; and, lastly, an enlarg'd *good Will* and *Charity* to all our Brethren, as being made Heirs of the same Hope, and not only wash'd in the same *Baptism*, but fed at the same Table with ourselves; since these, I say, are the Graces and Benefits, which accrue to us by these holy *Ordinances*, we cannot but applaud the Wisdom of their Institution, which affords such mighty Helps to our *Christian* Progress, and, by the Blessing of God, are the happy Instruments both of our living *well*, and our living for *ever*.

FROM this brief Review of the *Christian* Religion, it appears, that the *Purity* and *Practicableness* of its Precepts, the *Truth* and *Sublimity* of its Doctrines, and the *Wisdom* and *Piety* of its *sacramental* Institutions cannot but recommend it to every Man's Conscience, that is neither brib'd with Vice, nor tinctur'd with Infidelity; for (k) if our Gospel be hid, if the Beauty and Excellency of our holy Religion be hid, it is hid to them, that are lost, in whom the God of this World hath blinded the Minds of them, who believe not, lest the Light of the glorious Gospel of

Christ, (who is the Image of God) should shine unto them.

(l) AND now, methinks, we may, with some Confidence, challenge any Religion in the World, to shew us such a complete Body and Collection of Doctrines, both *speculative* and *practical*; of *Mysteries* more *sublime*, and *rational* withal, more agreeable to the Divine Nature, and more perfective of human Understanding; and of *Rules* and *Precepts*, that would make Men more pious and devout, more holy and sober, more just and fair in their Dealings, better Friends, and better Neighbours, better Magistrates, better Subjects, and better in all Relations, than what we find recorded in the *Gospel*.

WERE there no other Argument of the *Divinity* of the *Christian* Religion, but only the *Excellency* of the Doctrines which it teaches, this would be enough to convince any considering Man, that it came from God. (m) For, if it were nothing else but the Result of *natural* Reasoning, why should not other Religions in the World, and other Systems of *Morality* be as good as this? How comes the *Doctrine* of *Jesus Christ* to excel those of all the famous Legislators, and Philosophers in the World? How comes an *obscure* Person in *Judea* to draw up such an admirable *Scheme* of *Ethicks*, that whatever is laid down by the *Lycurgus's*, and *Numa's*, and *Plato's*, and *Aristotle's*, should not be comparable to it? How should he, in one or two Years *Preaching*, nay, in one short *Sermon*, advance the *practical* Doctrines to a greater Height and Perfection, than ever they were brought to by any of the *Sects* of Philosophers, who had made it their Business to study them for some Ages? Most certainly, unless God had been assisting in contriving this new *Model* of the *Morality* of *Jesus Christ*, it is impossible that it could ever have equalled, much less so far exceeded that of the *Grecian* Schools, which had all the *human* Advantages, that he wanted, on their Side.

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From Matth.
xx. 10. to the
End, Mark
xi. 15. to the
End, Luke
xix. 45. to
the End, and
John. xii. 19.
to the End.

(k) 2 Cor. iv. 1, 4.
the Theist, Vol. II. Part iv.

(l) Tillotson's Sermons, in Folio, Vol. I.

(m) Nichols's Conference with

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*The Imperfec-
tion and Wick-
edness of natu-
ral or Pagan
Religion.*

IT cannot be deny'd indeed, but that, almost in every Age, there have been, in the *Heathen World*, some wise, brave, and good Men, who have carry'd Human Reason to a great Height, and, in the Study and Disquisition of *natural Religion*, have made no mean *Discoveries*; but then, there is Room to suspect, that their Discoveries of this Kind were not so much owing to the *Strength* and *Sagacity* of their own Reason, as to the *Traditions*, they might receive from their Ancestors, or the *Conversation*, they might have with the *Hebrews*, who had all their Instruction from *Revelation*.

*Whence the
Heathen Phi-
losophers had
their Know-
ledge.*

THAT there were certain *Principles* deliver'd by God to *Noah*, and by him propagated among his *Posterity*, through all Ages and Nations, is what we may easily conceive; and thence we may suppose, that many Points, which seem now to be *Deductions* from natural Reason, might have their Original from *Revelation*, because Things, once discover'd, may seem easy, and obvious to Men, which they, notwithstanding, would never, of themselves, have been able to find out.

HOWEVER this be, 'tis certain, that, as the antient Philosophers might borrow many Helps from their Knowledge of the *Jewish Religion*, which was the only *Revelation* then pretended to; so (n) whoever compares the Writings of *later Philosophers*, of *Epictetus*, *Antoninus*, and some others, who liv'd since the Gospel got Footing in the World, with theirs, who went before them, will find so manifest a Difference, so much more unaffected *Solidity*, and so near a Resemblance to some of the most exalted *Christian Precepts*, as cannot well be accounted for, without supposing some Acquaintance with a Set of *Principles*, which they could not but approve and admire, and affected to engraft into their own *Systems of Morality*, tho' they never expressly avow'd the *Authority*, on which they stand. These were great Helps: And 'tis no Wonder,

that under the Influence of these, they wrote so well. But if we look into the *Tracts* of those, that went before them, and were unassisted by *Revelation*, we shall find them miserably ignorant of many important Points, that are deliver'd to us with the greatest Perspicuity.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

THEY were ignorant (as we had occasion to shew (o) before) of the *Creation* of the World, and the *Origin* of Mankind; ignorant of the *Rise* of Evil, or the *Cause* of human Depravation; ignorant of any *Form* of *Worship*, that might be acceptable to God, and of any Way to appease his Displeasure; and quite ignorant of the *Method*, which he, in his eternal Counsel, had ordain'd, for the Recovery of *lost Man*, without any *Infraction* upon his Attributes. They had but confus'd Notions of the Nature of the Supreme Being, and talk'd very inconsistently of the *Summum Bonum*, or ultimate Felicity of Man. They taught but little of God's exceeding *Love* towards us, and Desire of our Happiness; and were entirely silent as to the *Divine Grace*, and Assistance towards our Attainment of Virtue, and *Perseverance* in it. The *Immortality* of the *Soul* was to them a *moot Point*: The Certainty of a future State they were not well agreed in; and, as for the *Resurrection* of the *Body*, this, (p) in their very *Seats* of Learning, was thought a Doctrine highly absurd and ridiculous. So doubtful, so ignorant were they in those main and fundamental Points, which are the great Restraints of our inordinate Appetites; and therefore no Wonder, if, (q) *having their Understanding darkened*, (as the *Apostle* describes them) *and being alienated from the Life of God through the Ignorance that was in them*, they gave themselves up unto *Lasciviousness*, and to *work all Uncleanness with Greediness*.

Their Ignorance in several great Points.

NAY, well had it been, had they confin'd their Lewdness and Debauchery within *private Walls*; but the Misfortune was, that they enter'd their Temples, and

And gross Impiety.

(n) *Stanhope's Sermons*, at *Boyle's Lectures*.
(q) *Eph. iv. 18, 19.*

(o) See Apparatus the first, Page 11, & seq.

(p) *Acts xvii.*

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and made no small Part of their religious Worship. * They deify'd the worst of Men, a drunken *Bacchus*, an effeminate *Hercules*, a *Romulus* unnatural to his Brother, a *Jupiter* as unnatural to his Father. (r) They paid Adoration, not only to the Ghosts of such as these, but to Birds, and Beasts, and *creeping Things*, and even to the Devil himself, under Images of such hideous Forms and Shapes, as were frightful to behold. Nay, and in the Worship of him, they made their *Altars* smoke with the Blood of *Human Sacrifices*, of their Sons, and their Daughters; and that in some Places, every Day, and, upon extraordinary Emergencies, (even as it is the Practice of some *Pagan Countries* at this very Time) in whole *Hecatombs*. So blinded were the Eyes of their Understanding, and so hardened their Hearts against all tender Impressions, by the Deceitfulness of Sin, and the Infatuation of the Devil.

And Wicked-
ness.

MEN may talk of the natural Light and Power of Reason, as long as they please; and the Topick perhaps is well enough for *popular Eloquence* to flourish upon: But, when we appeal to Experience, we shall soon find it empty Boast, and pompous Harangue. If ever there was a Time, when Human Reason might be a Guide in Matters of Religion, (s) it was, when our Saviour came into the World, or some Time before; when Knowledge of all Kinds, and particularly the Study of Philosophy, was cultivated and improv'd with the greatest Application, and by the ablest Hands: And yet, it is hardly possible to read the first Chapter of the Epistle to the *Romans*, without

Amazement, and many mortifying Reflections, to find rational Creatures capable of so wretched a Degeneracy, as to verify the Apostle's Description of them, when he tells us that they (t) were filled with *Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness; were full of Envy, Murther, Debate, Deceit, Malignity; were Whisperers, Backbiters, Haters of God, Despitiful, Proud, Boasters, Inventors of evil Things; were disobedient to Parents, without Understanding, Covenant-Breakers, without natural Affection, implacable, unmerciful, and (what is worse still) not only did these Things themselves, but took Pleasure likewise in those that did them.*

From Matth.
xx. 10. to the
End; Mark
xi. 15. to the
End; Luke
xix. 45. to
the End, and
John xii. 19.
to the End.

IN this Light it is, that the Apostle represents the State of the *Heathen World*, while it was under the Guidance of unassisted Reason: And, if our Reason seems to guide us any better now; if it rejects those detestable *Deeds of Darkness*, and impious Modes of Worships, which it once reverenc'd, and embrac'd, 'tis not because its Faculties are in themselves any clearer or stronger than they were, but because it has submitted its Weakness and Ignorance; its Pride and Passions, to the Light and Authority of the Christian Revelation. (u) Take but away the Direction and Restraint of this Authority, and it will act just as it did, and relapse into the same Extravagancies, the same Impiety, the same Folly and Superstition, that prevailed on it before.

AND, if the *Pagan Religion*, when supported with the highest Improvements, of Human Understanding, fell so far short of being a *rational Service*, what shall we

The Folly and
Impiety of the
Mahometan
Religion.

* Can any Thing be so stupid, as to load the Divine Nature with so many Crimes and Imperfections, as the *Heathen Theology* does: To make one God, and that the Supreme God too, an *Adulterer*, and another a *Pimp*; one Goddess a *Scold*, and another a *Whore*; to stock Heaven with *Strumpets*, and *Sodomites*, and *Drunkards*, and *Bastards*; to make their *Deities* fighting and quarrelling, dissembling, and lying; to be lame, and blind, and old, and wounded? Can any Thing be more foolish, than the Stories of their *Theogony*; of their Gods, not only begetting Children like Men, but eating them like *Cannibals*; their Battles with *Titans*, and *Giants*, and their running out of Heaven, for Security, upon Earth? What wretched silly Stuff is the History of their *Demi-Gods*, or *Heroes*, of *Peyfus*, *Thesus*, *Orpheus*, and all the other contradictory Tales, which we read in *Ovid's Metamorphoses*, that is nothing else, but a *Compendium* of the *Heathen Divinity*. *Nichol's Conference with the Devil*, Vol. II. Part iv.

(r) *Jenkin's Reasonableness of the Christian Religion*, Vol. I.

(t) *Bishop of London's second Pastoral Letter*.

(s) *Rom. i. 20, &c.*

(u) *Rege's Necessity of Divine Revelation*.

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we say to the *Mahometan*, which inve-
lops itself in *Ignorance*, and makes its
main *Foundation* the *Gratification* of
Mens brutal Lusts and Appetites? One
would really wonder how so corrupt an
Institution came to spread so wide in the
World, but that there was a *Concurrence*
of Circumstances, at that Time, which
did not a little contribute to its Propa-
gation.

The Occasions
of its Propa-
gation.

(x) WHEN *Constantine*, and his Fol-
lowers had made the Profession of the
Christian Religion not only *safe*, but *ho-
nourable*, Bishops grew *ambitious*, and
minded nothing so much, as their Ad-
vancement to the best Preferments. *Schisms*
and *Heresies* over-ran the Church. *Rites*
and *Ceremonies* were more esteem'd, than
Purity of Heart; and a general *Corrup-
tion* infected both *Clergy* and *Laity* alike.
This Juncture, God, in his just Judg-
ment, permitted *Mahomet* to lay hold on,
to set up a *new* Religion, (y) which be-
ing a Kind of *Medley*, made up of *Juda-
ism*, the several *Heresies* then in the *East*,
and the old *Pagan* Rites of the *Arabs*,
(with an Indulgence to all sensual Delights,
and the Inforcement of secular Power and
Violence) did too well answer his Design
in drawing or forcing Men of all Sorts
to the Profession of it; insomuch, that
it soon gave Birth to an *Empire*, which
in *eighty* Years Time, extended its Do-
minions over more Kingdoms and Coun-
tries, than ever the *Roman* could in *eight
Hundred*. And, altho' it continu'd in its
Strength not above three hundred Years,
yet, out of its Ashes have sprung up
many other Kingdoms, and Empires, of
which there are *three* at this Day the
largest, and most potent upon the Face
of the Earth, viz. the Empire of *Tur-
key*, the Empire of *Persia*, and the Em-
pire of the *Mogul* in *India*, which God,
in his all-wise Providence, has permitted
still to continue, for a Scourge unto us
Christians, who, having receiv'd so holy,

and so excellent a Religion through his
Mercy to us in *Christ Jesus our Lord*,
will not yet conform ourselves to live wor-
thy of it.

THIS we must observe however, that
God does not always *approve* those Actions
and Designs, which, to demonstrate the
Wisdom of his *Providence*, he is sometimes
pleas'd to permit and prosper; that a Reli-
gion propagated by Force, and supported
by Methods of external Strength, is *so far*
destitute of any Proof, that its Original is
from Heaven; and that, when it contains
such *Doctrines*, as are repugnant to the
Dictates of right Reason, or the known
Properties and Attributes of God, it can
be the Product of nothing else, but *human
Invention*.

(z) WHEN therefore we find *Maho-*
met establishing his Religion by the Dint
of the Sword, persecuting with War all
that would not submit to it, and threat-
ning, with no less than Death, all that
pretended to dispute the least *Article* of
it; (a) whereas the *Christian*, quite other-
wise, was planted in Weakness and Dis-
grace, in Tears, and Prayers, and Pati-
ence, and water'd with the Blood of many
Thousands of its Professors: When we
find him allowing of Fornication, justify-
ing Adultery, and talking of War, Rapine,
and Slaughter, as Things enjoin'd, and
commanded by Almighty God; whereas
what we have learnt from *Christ*, and his
Apostles, is, (b) to possess every one his
Vessel in *Sanctification* and Honour; not in
the Lust of *Concupiscence*; to live peaceably
with all Men; and, instead of invading
any other's Property, (c) to take joyfully the
spoiling of our Goods, knowing that we have
in Heaven a better and an enduring Sub-
stance: When we find him, the better to
allure his Followers, telling them (d) of
pleasant Gardens, curious Fountains, de-
licate Beds, and beautiful Women with
black Eyes and fair Complexions in Pa-
radise, with whom they shall enjoy con-

From Matth.
xx. 10. to the
End, Mark xi.
15. to the
End, Luke
xix. 45. to
the End, and
John xii. 19.
to the End.

No Argument
for its being
from God.

As appears
from compar-
ing the Doc-
trines.

(c) *Gratius*, de Verit. lib. vi.
Sermons, at Boyle's Lectures.
Mahomet.

(y) *Prideaux's* Life of *Mahomet*.
(b) 1 Thess. iv. 4, 5.

(z) *Ibid*.
(c) Heb. x. 34.

(a) *Stanhope's*.
(d) *Prideaux's* Life of

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tinual Pleasures, and solace themselves with amorous Delights to all Eternity; whereas we are told, that, in the Resurrection, we (e) *neither marry nor are given in Marriage, but are as the Angels of God in Heaven, where we shall come to Company, suitable to our glorify'd Natures, (f) to the general Assembly, and Church of the First-born, to the Spirits of just Men made perfect, to an innumerable Company of Angels, to God the Judge of all, and to Jesus the Mediator of the New Covenant*: When we compare these Things together, I say, we shall find the one, *abhorrent to the Nature of God, injurious to the Dignity of Mankind, and a Contradiction to that eternal Law of Righteousness*, which is written in every ones Breast; but the other, agreeable to the Notions we have of the supreme Being, and consonant to the rational *Dictates* of our Nature.

The Actions
and Miracles
of Mahomet
and Christ.

If we proceed to compare the Transactions of *Christ's* Life, with those, that are related of *Mahomet*; how our Blessed (g) *Saviour went about doing Good, healing all Manner of Sicknefs, and of Disease among the People, giving Sight to the Blind, and Feet to the Lame, and Life to the Dead*; how the *Miracles* which he wrought were *solemn and grave, Acts of his Love to Mankind, and Demonstrations of his Omnipotence*; and (h) how those, who embrac'd his Religion, in Virtue of those *Miracles*, were Men of Innocence and Simplicity, who liv'd good Lives, and fear'd God, and were therefore, under the *Divine Protection*, secur'd from the *Deceivableness* of Error; whereas the Followers of *Mahomet* were a Gang of *Robbers and Phunderers*, void of all Piety, and all Humanity; *himself* a bold ambitious Man,

greedy of Empire, and resolv'd to raise himself, even at the Destruction of his Fellow-Creatures; and the *Miracles* reported of him, (such as (i) his cleaving the Moon in two; the *Trees* going out to meet him; the *Stones* saluting him; the *Camel*, and the *Shoulder of Mutton* speaking to him; and his wonderful Journey to Heaven, with all the strange Sights, he there beheld) are, to the highest Degree, *absurd* * and *ridiculous*: If we compare these Things together, I say, we shall soon perceive, in whom the *Characters* of a true *Prophet* meet, and who is to be deem'd the wicked *Impostor*; whose Religion was intended to *civilize*, and *sanctify* human Nature, and, consequently, is the *Gift* of God; and whose calculated to gratify the *cruel* and *carnal* Appetites of rude *Barbarians*, and, consequently, is the *Forgery* of Man.

From Matth.
xx. 10. to the
End, Mark
xi. 15. to the
End, Luke
xix. 45. to
the End, and
John xii. 19.
to the End.

THE *Jewish* Religion indeed deriv'd its Origin from Heaven, and *Moses* seems to glory in the Excellence of its *Institutes*, when he asks the People, (k) *What Nation is there so great, that has Statutes and Judgments so righteous, as all this Law, which I set before you this Day?* And yet, if we were to descend to an *Examination*, we should soon perceive, in many great *Discoveries*, the *Pre-eminence* of the Gospel above the Law.

And the In-
feriority of
the Jewish Re-
ligion, compar-
ed with the
Christian.

(l) I. THAT there is a God, and that there is but one God; that the only one God is incorporeal, invisible, immortal, eternal, omnipotent, omniscient, of infinite Justice Wisdom and Goodness, the Maker of Heaven and Earth, the Supreme Governor of the World, and of all Things therein, and a gracious Rewarder of those that seek him, is absolutely necessary to be

In Relation to
our Know-
ledge of God.

(e) Matth. xxii. 30.

(f) Heb. xii. 23, 24.

(g) Matth. iv. 24.

(h) Grotius, de Verit.

(i) Prideaux's Life of Mahomet.

* What strange Stuff do we find in the *Alcoran*, about the *Angel of Death*, whose Head is so big, that, from one Eye to another, is a Journey of a Thousand and seventy Days; of the *Angels* in the *sixth* Heaven, one of which has seventy Thousand Heads, and as many Tongues; of the *Coro* supporting the Earth, which has four hundred Horns, and, from one Horn to another, is a Journey of a Thousand Years; of the *Angels*, which support the Throne of God, and have Heads so big, that a Bird cannot fly from one Ear to another; of the Key of the Treasury of one of *Moses's* Subjects, which was so heavy, that it weighed down a *Camel*; and of the Wives, and different Shapes of *Angels*, some of which are like Men, others like Horses, Bulls, and Cocks, &c. with many more *absurd* Aburdities of the like Nature. *Nichols's Conference with the Theist*, Vol. II. Part iv.

(k) Deut. iv. 3.

(l) Smalbridge's Sermons.

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be known by all, who would attain eternal Life; and it cannot be doubted, but that the Faithful, from the Beginning, had this Knowledge of God: But then, before the Coming of *Christ*, they had not so certain, so clear, and so distinct a Knowledge of these Things, as we have now under the Gospel. For, over and above the Knowledge of these Things, which the *Pious*, before *Moses*, had, either from a serious Contemplation of the Works of God, or from the Tradition and Instruction of the *Patriarchs*, and which the *Jews*, in succeeding Ages, had from the Writings of *Moses* and the Prophets; we *Christians* have a more clear, more distinct, and evident Manifestation thereof, from the Books of the *Evangelists* and *Apostles*.

THE Faithful under the *Jewish* Dispensation, did, without doubt, believe God to be an invisible, and omnipresent Spirit; and yet his frequent Appearances, sometimes under one Resemblance, and sometimes under another, the Building of an Ark, a Tabernacle, and Temple, whither he was pleas'd to call his People together into his immediate Presence, and to talk with them (as *Moses* (m) expresses it) *Face to Face*, must necessarily turn their Eyes and Minds towards the *Mercy-Seat*; make them apprehend God shut up, as it were, within the *Holy of Holies*, and, consequently, perplex and obscure their Notions of his *Spirituality* and Omnipresence: Whereas there is no Room now, under the Gospel, for any gross Conceptions of the Deity, when we are called upon, not to turn our Eyes towards a visible Tabernacle, but, (n) *to pray every where*, in any Place, *lifting up holy Hands*; and are taught by *Christ*, (o) *that God is a Spirit, and that they, who worship him, worship him in Spirit and in Truth*.

THE Believers under the *Law*, were persuaded that all Things were order'd and govern'd by an *all-wise* and *all-powerful* Being; and yet the most sagacious of them were not able to account for the Justice of Divine Providence, in suffering the Wicked

to prosper, and the Righteous to be afflicted. But now, this Difficulty every common Christian is able to solve, by the Help of what he has learned from the Gospel, concerning the Retributions of a future State; and can apply to all such Cases the Reflection made by *Abraham*, on the *rich Man's* Desire of some Relief from *Lazarus*, (p) *Son, remember that thou, in thy Life-Time, receivedst thy good Things, and likewise Lazarus evil Things; but now he is comforted, and thou art tormented*.

2. THE Nature and Obliquity of Sin is what Men, in all Ages, could not but perceive; but how to account for its Cause and Origin, they were at a strange Loss: And therefore, some imagin'd a *pre-existent* State, from whence they brought Depravity along with them; while others devis'd two contrary Principles, equally actuating the World, the one the Author of all the *Good*, and the other of all the *Evil*, they did. (q) *The Wickedness of Man* (as *Moses* tells us) *was great in the Earth, and every Imagination of the Thoughts of his Heart was evil continually*; but whether these Expressions are to be extended to the whole Race of Mankind, and so are a Proof of the general Depravation, has been doubted by some: Whereas all such Doubts must now be silenc'd by the plain Assertions in the New Testament, that (r) *by one Man Sin entered into the World, and Death by Sin*, so that (s) *by the Offence of one, Judgment came upon all Men to Condemnation*; that all, who are of the Race of Mankind, *are Sinners, Ungodly, Enemies of God, Children of the Devil*, and by (t) *Nature the Children of Wrath*; that (u) *when they would do Good, Evil is present with them, having a Law in their Members, warring against the Law of their Mind, and bringing them into Captivity to the Law of Sin*; and that this is the State of deprav'd Nature, wherein Men are born, and wherein those that live and die, shall (x) *be punished with everlasting Destruction*,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Nature of Sin.

(m) Deut. v. 4. (n) 1 Tim. ii. 8. (o) John iv. 24. (p) Luke xvi. 25. (q) Gen. vi. 5.
(r) Rom. v. 21. (s) Ibid. ver 18. (t) Eph. ii. 3. (u) Rom vii. 21, 23. (x) 2 Thess. i. 9.

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Its Atonement.

from the Presence of the Lord, and from the Glory of his Power.

3. AND as the Gospel gives us a more distinct Account of the Origin and Demerit of Sin, so does it furnish us with a clearer Discovery of the Method, whereby the Guilt of it is aton'd. Those, who liv'd under the *Mosaick* Dispensation, were sav'd by the same Means of Redemption, as we, who live under the *Evangelical*; but the Mystery of our common Redemption was not, in any Degree, so fully manifested to them, as it is to us: And hence it is, that the Apostle compares the Writings of the Old Testament to a (*y*) *Light*, or (as the *Original* is) to a *Candle, shining in a dark Place*, but the Revelation, which was made by *Christ* in the Gospel, to the *Day-Dawn*, and the *Day-Star arising in our Hearts*. The Revelation made to the *Jews* was to them a *Light*, but a faint one; it shone, but in a dark Place. The *Nativity*, *Life*, and *Death of Christ*, the several Offices of his Mediatorship, the Remission of our Sins through his Blood, the Sanctification of our Hearts by his Spirit, and the Glories of the World to come, were taught them, not in Words at length, but in Figures, and a dark *Vail* was over the Writings, as well as over (*z*) *the Face of Moses, so that the Children of Israel could not steadfastly behold his Doctrine*, any more than they could *his Countenance*. In a Word, (*a*) they were sav'd, as well as we, by the Blood of *Christ*; but there was as great a Difference between their Knowledge of the Mystery of our Redemption by the Sacrifice of the Death of *Christ*, and *ours*, as there was between that *dark Cloud*, wherewith God led the People at one Time, and that *Pillar of Light*, wherewith he guided them at another.

Our Justification.

4. AND as the Gospel gives us clearer Notions of the Expiation of Sin, so does it exhibit a fuller Assurance of our being *justify'd*, or having our Sins pardon'd thereby. Religious Persons, who

liv'd before the Coming of *Christ*, knew that they were Sinners, and that they therefore had need of the Mercy and Favour of God, for the Remission of their Sins; but then, being not sufficiently instructed in the Method of obtaining God's Favour, they could not but groan sorely under the Weight of them. Severe Curses were denounc'd in the Law against all who should, in any Case, transgress it; these Curses were plain, and easy to be understood; but the Promises of a Pardon, through the Merits of a *Saviour*, were more intricate and involv'd. When therefore the Danger, which threatened them, was so apparent, and the Methods of their Escape, so obscurely notify'd to them, it is no Wonder, if their Fears did very much over-balance their Hopes. Hence it is, that the *Spirit*, by which they were govern'd, is, in the Gospel, represented as a *Spirit of Bondage*, but the *Spirit*, by which we Christians are influenc'd, is a Spirit of Adoption: (*b*) *Ye have not now, says the Apostle, received the Spirit of Bondage again unto Fear; but ye have received the Spirit of Adoption, whereby we cry ABBA, FATHER, i. e. whereby we are as well assur'd of the Love of God, as a Child is of the Affection of an indulgent Father; as surely entitled to the Joys of Heaven, as an adopted Son is to the Inheritance of him, who therefore adopted him, that he might make him his Heir; for (as the Apostle goes on to display the Privileges of the Christian Dispensation) the Spirit itself beareth witness with our Spirit, that we are the Children of God; and if Children, then Heirs; Heirs of God, and Joint-Heirs with Christ.*

5. AND as the Assurances, given us of this Inheritance, are greater; so, lastly, is the Inheritance itself much more plainly revealed to us in the Gospel, than ever it was before. Whatever could be learn'd of a future State from the Light of Reason, that, and much more, was known to the *Jews*: What by Reason, and by Revelation,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

And future Glory.

(y) 1 Pet. i. 19.

(z) 2 Cor. iii. 7.

(a) *Smalridge's Sermons.*

(b) Rom. viii. 15, &c.

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Revelation, was made known to the *Jews* concerning an immortal Life, that, and much more is manifested to us *Christians*. The Texts, in which our future State is revealed to the *Jews*, are few, and here and there thinly scatter'd in some particular Books of the *Old Testament*; but there is no one Book, scarce one Chapter, in which this Doctrine is not taught in the *New*. Those, in the *Old Testament*, are not so clear of Ambiguity, but that they are capable of another Interpretation; those, in the *New*, are so plain and perspicuous, that there is no Room for the most Ignorant to misapprehend, or the most Impious to pervert them: And therefore it is with great Justice, that, the Author of the Epistle to the *Hebrews* (who himself was excellently vers'd in the Knowledge of the *Jewish Law*) hath observ'd, that (c) the *Law had only a Shadow of good Things to come, but not the very Image of the Things*, i. e. it did, but obscurely, and faintly typify the Glories of Heaven; not give us so bright an Image, and so lively a Representation of the Rewards of another World, as is pictur'd out to us, and, in all its full Proportion and Lineaments, accurately describ'd in the Gospel.

(d) UPON the whole therefore it appears, how incomparably happy we *Christians* are under the Gospel, above what the *Jews* were in the Time of the *Law*; God having plac'd us under the best of Dispensations, under the clearest Discoveries and Revelations, and given us the most noble, rational, and masculine Religion; a Religion the most perfective of our Na-

tures, and most conducive to our Happiness. And what indeed can be a nobler Privilege, what a more generous and delightful Pleasure, what a more powerful Incentive to Obedience, than for a rational Creature clearly to discern the Equity, the Necessity, the Benefit, the Decency, and Beauty of every Action, he is called upon to do; and thence to be duly sensible how gracious a Master he serves; one, who is so far from loading him with fruitless and arbitrary Impositions, that each Command, abstracted from his Authority who gives it, is able to recommend itself, and nothing requir'd, but what every wise Man would chuse of his own Accord, and cannot, without being his own Enemy, so much as wish to be exempted from? (e) *Blessed are the Eyes, which see the Things, that ye see*; (says our Saviour to his Disciples, and in them, to all Professors of his Religion in succeeding Generations) *for I tell you, that many Prophets and Kings have desired to see those Things, which ye see, and have not seen them, and to hear those Things, which ye hear, and have not heard them*. But in vain were these great Privileges conferr'd on us, unless we make an answerable Improvement of them; and far from blessed shall we be, when we come to appear before the dread Tribunal, unless we endeavour (f) *in all Things to adorn the Doctrine of God our Saviour, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works*.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

(c) Heb. x. 1.
(f) Titus ii. 10, 14.

(d) Cave, in his Apparatus to the Lives of the Apostles.

(e) Luke x. 23, 24.



C H A P. V.

From the Ascension of CHRIST, to the Completion of the Canon of the New Testament, in all about 64 Years.

The HISTORY.

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33, &c.
*The Apostles,
at Jerusalem,
after our
Lord's Ascen-
sion, elect
Matthias into
their Number.*
Acts i. 10.
Luke xxiv. 51.

AFTER that our Blessed *Saviour* was ascended out of Sight, the Apostles, and other Disciples still stood gazing up to Heaven, until two Angels, in the Shape of Men, and gloriously apparelled, came, and inform'd them, that their Lord and Master, who was then departed into Heaven, should, at the great Day of Judgment, in the same visible Manner, come again from thence; whereupon they all return'd to *Jerusalem*, full of Joy and Consolation, and, being about an *hundred and twenty* in Number, (besides *Mary the*

Mother of our *Lord*, and some other pious Women, who had attended him in his Ministry) they there spent their Time in Acts of religious Worship, assembling daily in a certain *Upper Room* †, which they had made choice of for that Purpose.

From Acts i.
10. to the
End.

IN one of these Assemblies, *St Peter* reminding them, that the Number of the Apostles, which our *Lord* had appointed, was originally *Twelve*; but that *Judas*, by his Transgression, had forfeited that Honour, thought proper to propose the Choice of another Person || to succeed in his Place; and

Acts i. 15.

† Some *Annotators* are of Opinion, that the *Upper Room*, where the Apostles, and other Believers so frequently met together, was one of the *Chambers* of the Temple, which not only serv'd for the Use of the *Priests*, but stood constantly open likewise for any religious Assemblies. 'Tis granted indeed, that in the Temple there were several *Upper Rooms*, but then, that they belong'd to any, besides the *Priests* and *Levites*, is an Assertion destitute of Proof; nor is it easy to conceive, how a Company of poor *Fishermen* and *Galileans*, who were odious to the *Priesthood* for their Master's Sake, should be permitted to come in such Numbers, as the sacred History takes notice of, and to hold their Assemblies, which were thought destructive to the establish'd Religion, within the *Verge* of the Temple. As therefore it was a Thing very common among the *Jews* to have their *Oratories*, or private *Chapels*, on the Tops of their Houses, where they generally met to read the Law, and to treat of any religious Matters; so it is much more probable, that this was a Room belonging to some private Family, that were Converts to the Christian Faith, where, consequently, the Apostles, and other Professors might meet to consult about the Affairs of the Church, and to pay their Adorations to their Heavenly Master, without Fear of Molestation: And, if Conjectures may be allow'd in Matters of such Uncertainty, 'tis not improbable, that their customary Place of meeting was, at the House of *Mary, the Mother of John*, whose surname was *Mark*, because *St Peter*, upon his miraculous Escape out of Prison, is said to have gone directly thither, and there to have found several of his Brethren gather'd together, Acts xii. 12. *Echard's Ecclesiastical History, Wbithy's Annotations, and Calmet's Commentary.*

|| The Words, according to our Translation, are these, ———— *That he might take Part of the Ministry, and Apostleship, from which Judas, by Transgression, fell, that he might go to his own Place*, Acts i. 25. Here several Commentators and Divines make several Reflections on the Modesty and Charity of *St Luke*, the Author of the *Acts of the Apostles*, in that he does not say, that *Judas* was damn'd, but only, that he went to his Place, without pretending to determine the Matter; whilst others imagine, that this Expression denotes a particular Place of Damnation appropriated

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and, especially such an one, as had been familiarly conversant with our Saviour from first to last, that so he might be a competent Witness both of his Doctrines and Miracles, his Life and Death, and especially his Resurrection from the Dead. To this, the Company readily assented; and, having appointed Joseph *, surnam'd Barsabas, and Matthias, one of the seventy Disciples, for the two Candidates, they solemnly implor'd the Divine Direction in what they were going to do, and so, drawing Lots, elected Matthias (upon whom the Lot fell) into the Number of the Twelve Apostles.

And are all
filled with the
Holy Ghost.
Acts ii. 4.

WHEN the Vacancy of the sacred College was thus filled up, the Apostles, and other Disciples were all met together in their accustom'd Place, on the Day of Pentecost †; when, on a sudden, a prodigious Noise, (much like the rushing of

a loud impetuous Wind) filled all the House, where they were, and a Kind of fiery Vapour, or Exhalation, form'd into the Figure of a Man's Tongue, but divided a little at the Tip, sat on the Head of each of them; whereupon they were all immediately filled with the Holy Ghost †, and, by its Divine Inspiration, began to speak in several different Languages.

From Acts i.
10. to the
End.

AT this Time, there were Jews of every Quarter of the World sojourning in Jerusalem, besides Profelytes, who, from almost all Nations came thither to the Celebration of the Feast; and no sooner did they hear of this miraculous Event, but they began to wonder not a little, how Persons illiterate, and all born in the Land of Galilee, should be able, with so much Facility, to speak the Languages of the several Countries, from whence they came; but others, who were willing to elude the Force

appropriated to Judas because of the Heinousness of his Crime: But, if we consider the Original, we shall find, that the Words do not relate to Judas, but Matthias. Judas, by his Transgression, had forfeited his Share in the Ministry: Another was to be chosen into it: This Person, when so chosen, succeeds him in his κληρον, his Lot, or Portion of the Ministry, and so is now to go to his τόπον τῶν ἰδίων, proper Place or Province. 'Tis but then enclosing the Words, from which Judas by Transgression fell, within a Parenthesis, and then they will have no Relation to the following, that he might go to his own Place: For these belong entirely to Matthias, or the Person, that should be chosen into the Apostleship, and plainly denote, that he should go, and take Possession of the Place, or Office, which Judas had forfeited, and not at all, that Judas should go to his Place of Punishment. Hammond's Annotations, and an Essay towards a new Translation.

* He was one of our Lord's first Disciples, and is reckon'd by the Ancients among the Number of the Seventy. Some suppose, that he was one of the Brethren, or Relations of our Blessed Saviour, whom the Gospels make mention of; and Papias relates one Particular in his Life, viz. That, having on a certain Time, drank Poison, it had no Effect on him, as our Saviour had promis'd those, who should believe on him. However this might be, 'tis certain, that he continu'd in the Apostolick Ministry to the End, and, having suffer'd a great deal from the Jews, at last died in Judea, and there obtain'd a Crown of Martyrdom. Calmet's Commentary, and Fleury's Ecclesiastical History.

† This Word is deriv'd from the Greek, πεντηκοστή, which signifies the fiftieth, because the Feast of Pentecost was celebrated the fiftieth Day after the sixteenth of the Month Nisan, which was the second Day of the Feast of the Passover, Lev. xxiii. 15, 16. and for the same Reason it is called the Feast of Weeks, because it was observ'd seven Weeks after the Passover, Deut. xvi. 9. It was at first instituted in order to oblige the Jews to repair to the Temple of the Lord, there to acknowledge his Dominion and Sovereignty over all their Labours, and there to render Thanks to him for the Law, which he gave them on the like Day, viz. the fiftieth Day after their Departure out of Egypt. In like Manner, the Christian Church celebrates the Feast of Pentecost fifty Days, or seven Weeks after the Passover, or the Resurrection of our Blessed Saviour, to put us in Remembrance, that the Gifts of the Spirit were then pour'd out in a plentiful Manner, as the First-Fruits of our Saviour's Ascension into Heaven, and that the Gospel began to be publish'd by the Apostles on the same Day, that the ancient Law was given to the Hebrews. Calmet's Dictionary, Pool's and Beausobre's Annotations.

† It is a Question much debated, whether the all here mention'd, relates to the whole hundred and twenty, who are said to have been present at this Time, Acts i. 15. or to the Twelve Apostles only: And, in some Measure to solve this, we may observe, that when the Apostles came to appoint the seven Deacons, they order'd the Assembly to look out among them Men full of the Holy Ghost, Acts vi. 3. which plainly implies, that there were several Persons among them remarkable for such extraordinary Gifts, yet we cannot suppose any Time so proper for their Reception of these Gifts as this wonderful Day of Pentecost. Nay, if the Apostles themselves, by the Imposition of their Hands, could communicate the Holy Ghost to those, whom they ordain'd Ministers in particular Churches; it seems unreasonable to think, that such Persons, as had been constant Companions of Christ and his Apostles, and were to be the great Preachers of the Gospel in several Parts of the World, should not at this Time be endow'd with the like Gifts. So that from hence we may, with St Chrysostom, and others, be allow'd to infer, that the Holy Ghost fell, not only upon the Apostles, but also upon the hundred and twenty, that were in Company with them. Whistly's Annotations.

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4037, &c.
Ann. Dom.
33, &c.

Force of the Miracle, imputed their talk-
ing at this wild extravagant Rate (as they
called it) to the Power and Strength of
new Wine †.

Peter's Speech
upon this Oc-
casion, and its
Success.

Acts ii. 14.

HEREUPON the Apostles all stood up;
and Peter, as President of the Assembly,
took upon him to confute this injurious
Calumny, by shewing the Audience,
“ That then it was early in the Morning,
“ not above nine † o’Clock, and, conse-
“ quently, no proper Time to have eaten
“ or drank any Thing; that the present
“ Effusion of the *Holy Ghost* was a full
“ Completion of that famous Prophecy in
“ *Joel* (a), where God had expressly pro-
“ mis’d it; that *Jesus of Nazareth* was
“ the Person, who had pour’d down these
“ extraordinary Gifts upon his Church;
“ that from the Testimony of holy *David*
“ it plainly appear’d, that God all along
“ intended to raise him from the Dead,
“ and exalt him to his Right-Hand; and
“ that the present Mission of the *Holy*

“ *Ghost* abundantly declar’d, that the same
“ Person, whom they, by Divine Per-
“ mission, had crucify’d, God had or-
“ dain’d to be *both Lord and Christ*.”

From Acts i.
10. to the
End.

THIS Sermon, though the first that
St Peter made in publick, was so very
moving to the Audience, that it converted
no less than three Thousand Souls ||, who
thereupon were receiv’d into the Pro-
fession of the Christian Faith by Baptism,
and, by their diligent Attention to the
Apostles Doctrine afterwards, their con-
stant Attendance on publick Prayers,
their frequent Celebration of the Lord’s
Supper, their chearful Intercourse with
one another, their parting with their
Goods and Possessions, and communicating
to every one according to their Necessities,
(even to the Love and Admiration of all
that beheld them) were daily and hourly
confirm’d therein.

NOT long after this, as Peter and John, His curing the
about † three o’Clock in the Afternoon, Cripple, and
Speech there-
upon.

were
Acts iii. 1.

† As it was not, at this Time, the Season for *new Wine*, these Scoffers may be suppos’d to mean no more, than
any strong agreeable Liquor, whether *natural*, or made by *Art*. The Antients, we are told, had a Secret how to
make a Wine, which would preserve its Sweetness all the Year round, and which they generally us’d for a Morning’s
Draught.

Quoniam vacuis committere venis,
Nil nisi lene decet, leni præcordia mulso

Prolueris melius. —————

H O R. lib. ii. sat. 4.

But it seems incredible, that any Men in their Senses should think, that either Wine, or any other Liquor should
enable the Apostles to speak all Languages, and to declare the *wonderful Works of God*. ’Tis well conjectur’d therefore
by our learned *Lightfoot*, that they, who said this, were Men of *Judea*, who, not understanding what the Apostles
spake in other Languages, imagin’d that (as drunken Men are wont to do) they babbled some foolish *Gibberish*, which
they could make nothing of. *Calmet’s Commentary*, and *Beaufobre’s*, and *Whitby’s Annotations*.

† This was the ordinary Time for their Morning-Sacrifice and Prayer, before which they never us’d to eat or drink
any Thing. Nay, on their *Festival Days* it was customary with them not to eat or drink until the *sixth Hour*, i. e.
Noon-Time, that they might be more fit for, and intent upon the Service of the Day: And from this Custom the
Apostle draws an Argument, which, in those sober Times, was thought to be conclusive. *Pool’s Annotations*.

(a) Joel ii. 21.

|| A quick and plentiful Harvest this! but ’tis highly probable, that, as Peter preach’d to the *Jews of Judea* in
the *Syriack Tongue*, the other Apostles spake, at the same Time, and to the same Purpose, to the *Foreigners*, in
their respective Languages, while the late Sufferings of our Lord, the present Miracle of Languages, the Authority
of the Speakers, and, above all, the Efficacy of the Holy Spirit contributed more than a little to this numerous Con-
version: The only Question is, how such a Multitude of Converts could possibly be baptiz’d in one Day? To which
some reply, that this Rite of *Initiation* into the Christian Church was then perform’d by Way of *sprinkling*, as it is
among us; but whoever looks into History will find, that the Form of Baptism among the *Jews* was *plunging* the
whole Body under Water, and that, in Conformity to them, the *primitive Christians* did, and the *Eastern Church*
even to this Day, does administer that Sacrament in this Manner. There is no Necessity therefore for us to suppose,
that all these Profelytes to the Christian Faith were baptiz’d in one Day. St *Luke* delivers in the *Gross* what might
possibly be transacted at several Times; for it seems indeed expedient, that these new Converts should be a little
better instructed in the *Principles* of their Religion, and the Apostles more fully convinc’d of the Sincerity of
their Change, before they finally admitted them into the Number of the Saints. *Richard’s Ecclesiastical History*, and
Calmet’s Commentary.

† Though, by the Death of *Jesus Christ*, all Sacrifices, and other Things requir’d in the *Ceremonial Law*, were
utterly abolish’d, and a *New Covenant* introduc’d; yet, for fear of offending the *Weak*, and estranging them from
his Religion, our Blessed Lord permitted his Disciples to frequent the Assemblies of the *Jews*, and, in some Points,

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33, &c.

were going into the Temple to pray, they saw a poor Cripple, who was forty Years old, and had been lame from his Mother's Womb, lying at the *beautiful Gate* *, and begging an Alms of those that went in. *Silver and Gold* (as *Peter* told the Man) *he had none* to give him, but (what was much more valuable) *in the Name of Jesus of Nazareth* he intended to heal him; and no sooner were the Words spoken, than the Cure was effected. His Joints were made strait, and his Nerves became strong, so that he went along with the Apostles into the Temple, *walking, and leaping, and praising God.*

Acts iii. 10.

EVERY one knew that this was the Person, who had been the lame Beggar at the Temple Gate; and as he kept close by the two Apostles, when the Multitude, in much Amazement, came flocking together to them in *Solomon's Porch* †, *St. Peter* took this Occasion to inform them, "That it was by the Efficacy of the Name of *Jesus*, (whom they had crucify'd, but God had rais'd from the Dead) and not by any Power or Holiness of their own,

"that this impotent Man was made whole;
"that their Crucifixion of *Jesus* was,
"in some Measure, a Sin of Ignorance,
"but his rising again, and Advancement
"to a *Celestial Kingdom*, a sure Evidence
"of his being the promis'd *Messiah*; that
"the Coming of such a *Messiah*, as well
"as the whole *Evangelical State*, was
"all along foretold, not only by *Moses*,
"but by every Prophet that succeeded
"him; and therefore, as they were the
"profess'd *Descendants of the Prophets*,
"and Heirs of the Covenant ratify'd
"with *Abraham*, God had made the
"first Overtures of Mercy to them; in
"Hopes that they would receive the
"Gospel of his beloved Son, and repent
"of the Iniquities, which they had done
"unto him."

From Acts i.
10. to the
End.

THIS was the Purport of *St. Peter's* Speech, and such was its Efficacy, that it converted no less than five Thousand of its Hearers: But, as the Apostles were thus busy'd in instructing the People, at the Instigation of the † *Priests* and *Sadducees*, the *Captain of the Temple* came suddenly

His Vindication of himself, &c. before the Sanhedrim.
Acts iv. 1.

to comply with the Observances of the Law, until a more pure and spiritual Form of Worship could conveniently be establish'd. This is the Reason why we find the Apostles so frequently in the Temple at the stated Hours of Prayer, of which the *Jews* had three. The 1st, at the *third Hour* of the Day, which answers to our *ninth*, at which Time they offer'd their *Morning-Sacrifice*, *Exod. xxix. 39.* The 2d, at the *sixth*, i. e. our *twelve* of the Clock, either before or after Dinner, at which Time we find *Peter* praying, *Acts x. 9.* And the 3d, at the *ninth*, or our *three* in the Afternoon, when they offer'd their *Evening-Sacrifice*, *Acts x. 30.* These stated Hours (as the *Rabbins* tell us) they receiv'd from their three great *Patriarchs*, that of the *Morning*, from *Abraham*; that of *Noon*, from *Isaac*; and that of the *Evening Prayer*, from *Jacob*. However this be, 'tis certain, that the Royal *Psalmist* makes mention of these three Times, *at Evening, and at Morning, and at Noon will I pray to thee*, *Psal. lv. 17.* and of *Daniel* it is recorded, that he *kneeled down three Times a Day, and prayed, and gave Thanks*, *Dan. vi. 10, 13.* *Calmet's Commentary*, and *Whitby's Annotations.*

* Several of the Gates (as *Josephus* tells us) were plated all over with Gold and Silver, Posts, Front, and all; (but this, which he calls the *Corinthian Gate*, because it was made of *Corinthian Brass*, did far surpass in Glory those of Gold and Silver, being built with such Art and Sumptuousness, as well became the *Frontispiece* of that Place, where the Divine Majesty vouchsafed to dwell. *De Bello Jud. lib. vi. c. 6.* and *Whitby's Annotations.*

† Some are of Opinion, that this Porch, being one of those which *Solomon* built, had the Fortune to escape (at least some Part of it) when the *Babylonians* set Fire to the Temple, and that, tho' *Herod the Great* pulled it down, and re-built it in a more magnificent Manner, it still retain'd its antient Name. 'Tis certain from *Josephus*, that the vast Foundation of the *East Side* of the Court of the *Gentiles*, which *Solomon* built, was still subsisting in the Time of the second Temple; and as *Herod*, when he repair'd that, made no Alteration in this Part of the Work, the *Portico*, or *Cloister*, which, upon the old Foundation, was built round this Court, might in Memory of so great a Prince, and first Founder of the Temple, still be called by *Solomon's* Name. *Joseph. Jewish History, lib. xv. c. 14.* and *Calmet's Commentary.*

‡ These were three different Kinds of Men, and, upon different Accounts, prejudic'd against the Apostles. The *Priests* were offended, because the Apostles, whom they look'd upon only as private Men, undertook publicly to teach and instruct the People. The *Sadducees* were displeas'd, because, in testifying that *Christ* was risen, and become the *First-Fruits of them that slept*, they effectually preach'd the *Resurrection* of the Dead, a Doctrine, which these Men detested. And the *Captain*, who was plac'd with a Band of Soldiers near the Temple, in order to guard it, seeing such

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suddenly upon them, seiz'd them, and clapped them up in Prison. The next Morning the great *Sanhedrim* met, who, having summon'd the Apostles before them, demanded of them, by what Power they had wrought that Miracle upon the lame Man, and who it was, that gave them Authority to preach to the People? To which *Peter*, without the least Hesitation, boldly reply'd, "That their Power and Authority" "were both from *Jesus of Nazareth*, "whom they had crucify'd, but God had "rais'd from the Dead, and thereby declar'd him to be the *Saviour* of the "World."

Acts iv. 14.

THE Miracle was indisputable. The Man, who had receiv'd the Cure, was standing by the Apostles, and ready to attest the Fact, and therefore the Council had nothing to object against it; only, after they had order'd the Apostles to withdraw, and consulted together what was proper to be done upon this Occasion, they called them in again, and, in Hopes of awing them into Silence, gave them strict Charge, *not to teach any more in the Name of Jesus*: But to this they made Answer, "That, since they had receiv'd a Command from Heaven, to declare to all Nations, what they had heard and seen, it was certainly their Duty to * obey God, rather than them."

THIS was a fair Appeal to the Consciences of their very Judges; but their Judges, instead of being satisfy'd with it,

would probably have proceeded to greater Violence, had not the People's Veneration for the Apostles put a Restraint upon their Malice: All that they dar'd to do therefore was, to repeat, and enforce their Menaces, and so dismiss them. When the Apostles were come to their Brethren, and had reported to them the Treatment they had met with, they all join'd in Prayer to God for a Supply of Courage and Assistance extraordinary, in that trying and perillous Juncture; and, at the Conclusion of their Prayer, the House, where they were, was shaken with a mighty Wind, as before on the Day of *Pentecost*; whereupon, they were instantly replenish'd with fresh Measures of the *Holy Ghost*, and, notwithstanding all the Threatnings of the *Jewish* Rulers, found themselves invigorated to preach the Gospel of *Christ* with more Boldness and Resolution than ever.

THE Charity, at this Time, among Believers was very large and extensive. Such of them, as had Houses, or Possessions of any Kind, sold them, and deposited the Money in the Hands of the Apostles, by them to be distributed in due Proportions, according to the Necessities of their Brethren. This a certain *Levite*, a Native of *Cyprus* †, called *Joses*, but by the Apostles firnam'd *Barsabas*, or the *Son of Consolation*, did with great Readiness, and Singleness of Heart; and, in Imitation of him, *Ananias*, and his Wife *Sapphira*, pretending to devote *all they had* to the Service

From Acts i.
10. to the
End.

His punishing
Ananias and
Sapphira with
Death, and
curing divers.
Acts iv. 32.
Ibid. v. 1.

such a Croud of People gather'd together about the Apostles, began to be apprehensive of a Tumult: But whether this Captain was a *Jew* or a *Roman*, 'tis difficult to determine, unless we will acquiesce in what our learned *Lightfoot*, with some others, seems to assert, *viz.* That the Priests kept watch in three Places of the Temple, and the Levites in twenty one; that to every one of these Watches there was a *Chief*, and to them all *one*, who was eminently the *δεσποτης*, the Captain, or Ruler of the Temple, and that this Captain is the very same, who, in *Jewish* Writers, is so frequently called the *Man of the Mount*: Whereupon he supposes, that this Captain was an Officer of the High-Priest's, appointed to bring those, who any Way offended in the Temple, (as the Apostles were thought to do for having preach'd therein the Doctrine of *Christ*) before the *Sanhedrim*, in order to be punish'd. *Calmet's* Commentary, *Pool's* and *Whitby's* Annotations.

* Whether or no this was an *Axiom* commonly receiv'd among the *Jewish* Rabbins, and therefore very pertinently here apply'd by the Apostles to their angry Judges, this is certainly true, that *Socrates* answer'd his Accusers in this Manner, *O ye Athenians, I will obey God, rather than you*, *Apol.* p. 23. and that *Arrian* delivers this as a general Precept, when thy Superiors command thee any Thing, thou must remember that there is one above, who sees thee, and that thou oughtest rather to please him, than Man. *Whitby's* Annotations.

† *Cyprus*, is a famous Island in the *Mediterranean-Sea*, situate between *Cilicia* and *Syria*. 'Tis reputed to be distant from the main Land of *Syria*, about an hundred Miles, and about sixty Miles from *Cilicia*, to be extended in Length, from East to West, about two hundred Miles, and in Breadth, sixty, and therefore to be one of the largest Islands in the *Mediterranean*. The Ancients were of Opinion, that it took its Name from the *Cypress-Trees*, which grow there in

A. M.
4037, *Ec.*
Ann. Dom.
33, *Ec.*

Service of the Church, sold their Estate, but, making a Reserve of some of the Money to themselves, they brought only Part of it into the publick Fund, hoping thereby to impose upon the Apostles. By the Spirit of Prophecy, *Peter* however perceiving their Deceit, rebuk'd them severely for it, and, by the miraculous Power, wherewith he was then invested, struck them both dead upon the Spot; thereby to inject Terror into the rest of the Believers, and thereby to prevent the like Hypocrisy and Diffimulation among them for the future.

Acts v. 12.

MIRACLES of Severity were not however much practis'd by the Apostles: Acts of Mercy were their proper Province, and healing the Diseas'd, and freeing the Possess'd, a great Part of their Employment; wherein the Divine Power so far attended them, that even the Shadow of *Peter* passing by cur'd the Sick, who, in the very Streets, were laid on Beds and Couches, on purpose to receive the Benefit of his salutary Influence. Nor were these marvellous Cures confin'd to the Inhabitants of *Jerusalem* only, but the People of several neighbouring Towns and Villages brought thither their Sick, their Lame, and Possess'd; who from the Hands of the Apostles never once miss'd of a Cure.

The Apostles cast into Prison, rescu'd thence by an Angel, and by the Interposition of Gamaliel, escape with Scourging.

PROVOK'D at the Fame of these Cures, and at the Success which they saw Christianity gain'd by the Miracles and Preachings of the Apostles, the High-Priest, and some others of the *Sanhedrim*, who were of the Sect of the *Sadducees*, had them apprehended, and thrown into the common Prison; but the next Night an Angel from Heaven, having set them at Liberty, encourag'd them to proceed with Boldness in their Ministry, and or-

der'd them even to go the next Morning, and preach the Doctrine of *Christ* in the Midst of the Temple, which accordingly they failed not to do.

From Acts i. 10. to the End.

IN the Morning the Council being met, sent their Officers to bring the Apostles before them; but were not a little surpris'd, when the Officers return'd, and told them, that they found the Doors of the Prison shut indeed, and the Keepers all upon their Guard, but as for the Persons whom they were sent for, there was not one of them to be found. This Report put the whole Court in great Perplexity, until Word was brought them, that the Prisoners, whom they wanted, were preaching in the Temple, whereupon the Captain of the Guard, with some other Officers, went, and intreated them to come before the Council, not daring to offer any Violence to them, for Fear of being ston'd by the People.

Acts v. 27.

WHEN the Apostles were brought before their Judges, and the High-Priest demanded of them, how they durst presume to preach a Doctrine, which so lately had been *interdicted* them, they return'd much the same Answer, that they had done once before, *viz.* "That they were bound to obey God, rather than Man; that *Jesus*, whom they had murther'd, was undoubtedly the true *Messiah*; and that of his Resurrection and Ascension into Heaven, both they, and the *Holy Ghost*, (whereby they acted) were *authentick* Witnesses." Which so exasperated the High-Priest, and some other of the Rulers, that, upon their ordering them to withdraw, their first Resolution was to have put them to Death, but this was prevented by the wise Advice of a certain *Pharisee*, nam'd *Gamaliel* †, who, from some Examples in former History, represented to the

in great Abundance. They celebrate it much for its Fertility, as being sufficiently provided with all Things within itself, for which Reason they call it the rich and happy Island; but so infamous was it for Luxury, and all Kinds of Debauchery, that it gave the Name of *Cypris*, or *Cypria*, to *Venus*, who was the chief Goddess of it in the Times of Heathenism, when they us'd to consecrate their Women to Whoredom, and by a Law compel them to lie with Strangers, as did the *Babylonians*. *Calmet's* Dictionary, *Wells's* Geography of the New Testament, and *Whitby's* Alphabetical Table.

† This was the *Gamaliel*, at whose Feet *St Paul* was brought up, Acts xxii. 3. and some of the Ancients are of Opinion, that he was Tutor likewise to two other Apostles, *Barnabas*, and *Stephen*; and for this Reason, 'tis reported of him, that, when that *Proto-Martyr* suffer'd, he encourag'd the Christians to go by Night, and carry off his Body,

for

A. M.
4037, &c.
Ann. Dom.
33, &c.

the Court, " That, if the Apostles were
" no better than *Impostors*, their Fraud
" and Fallacy would quickly be discover'd;
" but that, if they acted by a proper Au-
" thority from God, it would badly be-
" come the Wisdom of that Assembly to
" contend with the *Almighty*, in perse-
" cuting his Servants;" And by this
Speech he so far diverted the Indignation
of the Council, as to have the Sentence
(at first design'd against the *Apostles* Lives)
chang'd into a *corporal* Punishment. The
Court, accordingly, having order'd them
to be *scourg'd*, and charg'd them very
strictly *never to teach any more in the*
Name of Jesus, dismiss'd them; and the
Apostles went away greatly rejoicing, not
so much that they had escap'd Death, as

that they were accounted worthy to suffer
Shame and Punishment, for the Name of
their dearest Lord and Master. From Acts i.
10. to the
End.

THE great Increase of Believers, and
Access of Money to the common Fund for
the Relief of their Poor, made the Insti-
tution of another Order of Men in the
Christian Church highly necessary. For
when the *Hellenists* † complain'd, that,
in the Distribution of the Charity-Money,
an undue Preference was given to the
Hebrew Widows, whilst theirs were too
frequently neglected; the Apostles, who
had Matters of greater Importance upon
their Hands, and were not at Leisure to
attend on this Affair themselves, called the
Church together, and having order'd them
to single out *seven* † Men of great Repute
for

*They elect se-
ven Deacons,
and upon what
Occasion.*
Acts vi. 1.

for which Purpose he lent them his Chariot, and allow'd them a Burying-Place in his own Estate, about eight Leagues distant from *Jerusalem*. He certainly was a *Doctor* of great Repute among the *Jews*, and was therefore usually called *Rabban Gamaliel*, a Title of the highest Eminence, and *never given, say they, to any more than seven*. He is suppos'd to have been the Grandson of *Hillel*, and either Uncle, or Cousin to *Nicodemus*, of whom we read in the *Gospel*, John iii. 1, &c; for thirty-two Years to have continu'd the *Nasi*, or President of the *Sanhedrim*, and to have dy'd about ten Years after the Destruction of *Jerusalem*. *Christian* Authors make no Doubt but that he embrac'd the Faith of *Jesus*, but, at what Time he became a Convert, or by whose Hands he was baptiz'd, they no where tell us. To reconcile his Conversion however with what the *Jewish* Writers relate of his being at the Head of the *Sanhedrim* so long, they affirm, that he was a *Christian*, even when that Assembly sat upon the Apostles, and that the Apostles persuaded him to continue in it, and not to discover his Religion, that thereby he might be capable of doing more Service to the Church. But the Author of the *Acts* has noted the true Reason of his speaking in Favour of the Apostles, *viz.* that as the *Sadducees*, after our Lord's Resurrection, became the Apostles greatest Enemies, because they preached through Christ the Resurrection of the Dead, Acts iv. 2. so *Gamaliel*, who was a *Pharisee*, and, consequently, a stiff Asserter of the Resurrection, did therefore give his Advice for the Dismissal of the Apostles, even as we find the *Pharisees* afterwards, almost in the same Words, pleading for St Paul preaching the same Doctrine, *viz.* that they ought not to molest him in what he did, *lest they should be found Fighters against God*, Acts xxiii. 9. *Calmet's* Commentary, and *Whitby's* Annotations.

† Some are of Opinion, that these *Hellenists* or *Grecians* (as our Translations render them) were originally *Gentiles*, first converted to the *Jewish*, and afterwards to the *Christian* Religion, even as the *Hebrews*, here mention'd, were originally *Jews*: But tho' it be allow'd, that *Gentiles* of all Nations are frequently called *Hellens*, yet it no where appears, that they are still *Hellenists*; and, that these *Grecians* must mean something different from the common *Hellens*, or *Greeks*, is evident from the Case of St Paul, who when he came to *Jerusalem*, and disputed *επὶ τοῖς ἑλλήνιστις*, *εἰς τὸν φόβον τοῦ κυρίου*, against the *Grecians*, they went about to kill him, Acts ix. 29. whereas had they been Strangers of other Nations, they durst not have attempted to kill a *Jew*, among a Nation of *Jews*, without bringing him to their Tribunal. It is reasonable therefore to believe, that these *Hellenists* were originally *Jews*, and descended from such, as, in the several Calamities that beset the *Jewish* State, were either forc'd, or chose to leave their own Country, and, settling at *Alexandria*, and other Places, where the *Greek* Tongue was only spoke, in Process of Time, came to forget their own, and to make use of the *Greek* only, both in their common Conversation and religious Offices. Of this Kind of *Jews*, we are told, there were great Numbers in *Jerusalem*, where there was a Synagogue particularly appointed for such, as understood no other Language than *Greek*, and where the Version of the LXX was constantly read in their Assemblies. As therefore the Apostles had hitherto made no Tender of the Gospel to the *Gentiles*, the *Hellenists*, here spoken of, must necessarily mean such *Jews*, converted to the Christian Religion, as had dismiss'd the *Hebrew* or *Syriack*, and spake the *Greek* Language only. *Calmet's* Commentary, *Whitby's*, and *Pool's* Annotations.

|| The Words in the Text are these, ———— *Wherefore, Brethren, look you out among you seven Men, of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this Business*, Acts vi. 3. and indeed, in the whole Relation of this Matter, there is nothing that favours the Authority of the *Laiety* in chusing Persons to sacred Offices; for, tho' the Choice of these *seven* was committed to them, yet was this done by the particular Appointment of the Apostles themselves, who specify'd the Number and Qualifications of the Persons to be thus chosen, and who reserv'd to themselves their Designation to this Office by the Imposition of their Hands, Acts vi. 6. And yet this

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for their Wisdom and Prudence, as well as spiritual Endowments, to be chosen Stewards of the publick Stock, these they ordain'd to the Office of *Deacons*, by the Solemnity of Prayers, and the Imposition of their Hands. † The Names of the Persons, who were ordain'd to this Office, were *Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas*, and *Nicholas*, all taken out of the Number of the *seventy* Disciples, whom our *Lord* had chosen; but, of these, the most eminent for the Gifts and Graces of the Holy Spirit, was *Stephen*.

Stephen's Apprehension, last Speech, and Martyrdom.

HE preach'd the Gospel with a noble Courage and Resolution, and confirm'd it with many publick and unquestionable Miracles among the People, insomuch,

that by his Means the Christian Religion gain'd Ground abundantly. Converts came in apace: And great Numbers of the Priests themselves laid aside their Prejudices, and embrac'd the Gospel. This Zeal and Success of his however, soon awaken'd the Malice of his Adversaries to procure some Members † of the most learned *Synagogues*, then in *Jerusalem*, to dispute with him; but, when they found their Disputants baffled, and unable to withstand the Force of those Arguments, which the Divine Wisdom inspir'd him with, they betook themselves to vile Practices; and, having procur'd Men of profligate Consciences to accuse him of *Blasphemy*, caus'd him to be apprehended, and, in a tumultuous Manner, brought him before

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this Part of the Text, in many, or most of our *English* Bibles, is very erroneously render'd: For, from the Year of our Lord 1638 to the Year 1660, and in several since, it is printed, *whom ye may appoint*, &c. thereby devolving the Power of Ordination into the Hands of the Laity. The Bibles printed with this Fault are these.—That in 8vo, by *John Field*, 1660. In 24^{to}, by the Assigns of *John Bill*, and *Christopher Barker*, 1674. In 8vo, by *John Bill*, and *Christopher Barker*, 1674. In 8vo, at *Edinburgh*, by *Andrew Anderson*, and Partners, 1673, and 1675. In 8vo, by *John Bill*, *Thomas Newcomb*, and *Henry Hills*, 1679. In 8vo, by *John Bill*, *Thomas Newcomb*, and *Henry Hills*, 1680. In 8vo, by the Assigns of *John Bill*, and *Thomas Newcomb*, 1685. At *Amsterdam*, in Folio, 1679. And in *Baxter's* Paraphrase, and several others, the Greek Word *καταστήσομεν*, *we may appoint*, is render'd *ye may appoint*; whether this was by Mistake or Design, it may certainly be of dangerous Consequence, as liable to deceive those, who, tho' not unskilful in the *Greek*, may, through Haste and Inadvertency, depend upon the Translation. *Whitby's* Annotations, and *Howell's* History, in the Notes.

† The Names of these seven Deacons we may observe are all of *Greek* Extract, from whence we may infer, that, very probably, they were all *Hellenists*, and that, consequently, by their Designation the Church was desirous to give full Satisfaction to the Complaint of those, whose Widows had been before neglected. Of the two first of these, *viz.* *Stephen* and *Philip*, the Sacred History has given us a sufficient Account, but of the rest we have nothing certain, except we will admit of what the *Latins* tell us of *Prochorus*, *viz.* that, on the 9th of *August*, he suffer'd Martyrdom at *Antioch*, after having made himself famous for his Miracles: Of *Nicanor*, that, on the 10th of *January*, he suffer'd in the Isle of *Cyprus*, after having given great Demonstrations of his Faith and Virtue: Of *Timon*, that, on the 19th of *April*, he was first thrown into the Fire, and, when he had miraculously escap'd from thence, was fix'd upon a Cross at *Corinth*: Of *Parmenas*, that, on the 23d of *January*, he suffer'd at *Philippi*, in *Macedonia*: And of *Nicholas*, that, either by Design or Indiscretion, he gave Rise to the infamous Sect of *Nicholaitans*, and therefore no Christian Church has ever yet paid any Honour to his Memory. One Thing we may observe in this Place, *viz.* that, much about the Time of the Institution of these *Deacons*, *James the Less*, (so called to distinguish him from the other *James*, who was the Son of *Zebeder*) and for his eminent Virtues surnam'd *the Just*, was chosen Bishop of *Jerusalem*, and for this Reason prefer'd before all the rest, because he was a near Relation, *viz.* a *Cousin-german* to our Blessed Saviour. *Calmet's* Commentary and Dictionary, and *Fleury's* Ecclesiastical History.

† As there were People of all Nations, *Profelytes* to the *Jewish* Religion, dwelling at *Jerusalem*, 'tis reasonable to conceive, that they had *Synagogues*, or Places appointed for Prayer, for hearing the Law, and pious Exhortations in their own Languages. The *Jews* report, that there were no less than four hundred and eighty of these in *Jerusalem*, which were so many inferior Churches, and subordinate to the Temple, as their *Cathedral*. These *Synagogues* very probably were built, and maintain'd by the several Nations, or Degrees of People, that resorted to them, and from these they had their Names, as the *Synagogue of Libertines*, i. e. of such as were *Denizens* of *Rome*, of the *Cyrenians*, the *Alexandrians*, &c. But it is to be observ'd of these *Synagogues*, that they were not only Places of religious Worship, but a Sort of *Colleges*, or *Schools* likewise, where Persons were instructed in the Law, and Traditions of the *Jews*. The *Jews*, at this Time, were dispers'd in several foreign Parts, and from these they sent their Youth to *Jerusalem* to be educated in the *Synagogue*, or *College*, peculiar to their respective Countries. *St Paul* was of the Province of *Cilicia*, and, as it is reasonable to think, that he study'd in a *College*, either belonging to the Country, where he was born, or proper to his Quality, as a *Freeman* of *Rome*; there seems to be no Incongruity in supposing, that he might possibly be one, either of those *Libertine*, or *Cilician* Disputants, who enter'd the Lists with *St Stephen*. *Whitby's* and *Beaufobre's* Annotations, *Stanhope*, on the Epistles and Gospels, and *Calmet's* Commentary.

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before the *Sanhedrim*, in order to obtain a formal Sentence of Condemnation against him.

WHILST he stood before the Council, the Judges, and all the People then present beheld a Lustre and Radiancy in his Countenance, not unlike the Appearance of an Angel; and, when he was indulg'd the Liberty of Speech, in a grave and severe Oration he endeavour'd, not only to vindicate himself from the Imputation of *Blasphemy*, but, at the same Time, by an *historical* Deduction of the most memorable Actions and Events, that had happen'd in the *Jewish* Nation, from the Time of *Abraham* to that of *Solomon*; he undertook to shew, "That Religion was not confin'd to the *Holy-Land*, or the Temple-Service; that the Law, for which they express'd so vehement a Zeal, was unable to contain Mankind within the Bounds of their Duty; that, as their Fore-Fathers were all along a stubborn and rebellious People, and grievous Persecutors of the Prophets, who were sent to foretel the Coming of the *Messiah*, so were they likewise a wicked and perverse Generation, who in all Things had equalled, but in this surpass'd the Impiety of their Ancestors, *viz.* that, contrary to that Law, which had been deliver'd to them by the Ministry of Angels, they had betray'd and murder'd that very Person, who was sent into the World to fulfil it."

THESE last Words, which were but too true, incens'd the *Jews* to such a Degree, that they fell upon him with the utmost Expressions of their Rage and Fury; whilst he, regardless of what they were about, had his Mind employ'd in the † delightful Prospect of Heaven, and the sensible Appearance of the blessed *Jesus*, in our glorify'd Nature, *standing at the Right-Hand of God*; which when he had declar'd to all the Company, the *Jews* were so enrag'd, that, raising a loud Clamour, and stopping their Ears against all Cries for *Mercy*, they unanimously rush'd upon him, dragg'd him out of the City, and there ston'd him to Death; whilst he, having first devoutly † recommended his Soul to God, upon his bended Knees made loud Intercession for his *Murderers*, that the Sin, they were then committing, *might not be laid to their Charge*, and so gave up the Ghost; but his Body was bury'd by devout Men, (probably *Profelytes* to the Christian Faith) *who made great Lamentations over it.*

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AMONG the many, that were thus enrag'd against *Stephen*, one particular Person, who had but too great an Hand in his Death, was a young Man of *Cilicia*, named *Saul*. He, out of his great Officiousness to have him executed, undertook to look to the Clothes of the Witnesses, who usually stripp'd themselves to throw the first Stones, as the Law directed, at the Person who dy'd by their Evidence; and,

Saul's Violence
against the
Christians.

† Whether, to afford St *Stephen* this delightful Prospect, the Opening of the Heavens was *real*, (as it is believ'd to have been at our Lord's Baptism) or whether, this, like other Appearances to the Prophets of the *Old Testament*, was represented to him by Way of *Vision*, as we cannot certainly know, so is it of no great Consequence that we should. For, since a *Vision* is describ'd by those, that are particularly curious in these Matters, to be *such a distinct and strong Impression* upon the Faculty of the Imagination, as sets the Object before the Man, *as plainly, as if it actually were present, and perceiv'd by his bodily Senses*, [Maim. Mor. Nev. Part. ii. c. 26.] it is not to be doubted, but that either of these Ways comes all to one, as to the Certainty of the Persuasion, and every other Effect, which we can suppose it is intended to produce in the Mind of the Person, whom it assumes. *Stanhope*, on the Epistles and Gospels.

† In this Prayer of our dying *Martyr*, there are these four Things observable. (1.) That he look'd upon his Soul as a Substance distinct from his Body; and, (2.) That it continu'd to exist after its Separation from the Body. (3.) That he declar'd our Blessed Saviour to be God omniscient, and omnipotent, able to hear, and grant his Prayer, and to preserve the Souls commended to his Care and Protection. And, (4.) That the Spirits receiv'd by him are in a State of Safety and Happiness. The Time of this Martyrdom is by some plac'd after our Lord's Death, about eight Months; by others, at the Distance of about four; by others again, seven Years. *Eusebius* is express, that it follow'd quickly after his Election into the Office of *Deacon*; from St *Chrysostom* and some others, who speak in his Honour, we are to conclude, that he was martyr'd young; and from *Ecclesiastical History* we are inform'd, that the Place, where he suffer'd, had a stately Church built upon it by *Eudocia*, the Empress, Wife to *Theodosius*. *Stanhope*, on the Epistles and Gospels, Vol. I.

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and out of his passionate Concern for the Traditions of the Antients, having procur'd a Commission from the Sanhedrim, he immediately put it in Execution. For he broke open Houses, seiz'd upon all, who look'd like the Disciples of Jesus, and without any Regard to Sex or Age, scourg'd, and hauled them away to Prison, compelling them to blaspheme and deny Christ, and breathing out nothing but Threatnings and Slaughter wherever he came; insomuch, that most of the Believers, except the Apostles †, were forc'd to leave Jerusalem, and disperse themselves in the Regions of Judea and Samaria, Syria and Phœnicia, Cyprus and Antioch, &c. preaching the Gospel to the Jews, that were in those Places.

Peter's Opposition to Simon Magus.

AMONG those, who were thus dispers'd, Philip the Deacon, the second in Order after Stephen came to Samaria, where, by his Preaching and Miracles, he converted many. In this Place there was one Simon *, who, by his Sorcery and magical Arts, had so strangely gain'd the Veneration of the People, that they look'd upon his Diabolical Illusions, as real Operations

of the Power of God; but seeing great Numbers of his Admirers fall off from him, and embrace the Doctrine, which Philip preach'd, he, in like Manner, pretended to be a Convert, and, in Hopes of obtaining some Share of the miraculous Gifts, which he could not but admire in the Apostle, desir'd by him to be baptiz'd.

From Acts i. 10. to the End.

THE News of the Conversion of so large a City as Samaria, was soon brought to the Apostles at Jerusalem, who thereupon sent Peter and John to confer the Gifts of the Holy Ghost upon the new Converts. The Magician, perceiving that a Power of working Miracles, and speaking with Tongues, was consequent upon the Imposition of the Apostles Hands, offer'd to give them Money to enable him to do the like; but the Offer St Peter rejected with Scorn and Detestation, denouncing an Execration against him and his Money; which so terrify'd the Caitiff, that, possibly fearing to be made an Example of Dissimulation, (as Ananias was) he begg'd the Apostles Prayers to God for the Pardon of his Sin, and the Aversion of

Acts viii. 14.

† It is a very ancient Tradition, mention'd by Clemens of Alexandria, that our Lord assign'd twelve Years after his Ascension, for the Conversion of the unbelieving Jews in Judea, lest any of them should say, that they had not heard of the glad Tidings of the Gospel; and Apollonius, who flourish'd at the same Time, speaks of this as *en tē pēdōseōs*, as deliver'd by Tradition, that our Lord commanded his Apostles, not to depart out of Jerusalem for the Space of twelve Years, which, if there be any Truth in it, shews the Reason, why the Apostles continu'd at Jerusalem, when the rest of the Disciples were scatter'd abroad. Whitby's Annotations.

* This Man was a Native of Gitton, a Village of Samaria, and a pretended Convert to Christianity; but, upon his being rejected by the Apostles, he soon turn'd Apostate, and, being a Man of an ambitious and daring Temper, in pure Revenge, set himself in Opposition to them, and became the first Broacher of several abominable Heresies. The Account indeed, which, according to St Luke, this Magician gives of himself is only this, — That he was μέγας τις, some great Person, as Mountebanks usually represent themselves, and the Opinion, which his magical Pranks had wrought among the Samaritans, only this: — That he was the great Power of God; by which Words perhaps they only meant some Legate, or Minister of God, assisted by his mighty Power: And yet, from these Words very probably, the Fathers tell us, that he declar'd himself to be the prime God; the God above all Principality, Power, and Virtue whatever; and that to the Samaritans, he was the Father; to the Jews, the Son; and to other Nations, the Holy Ghost. But, since the History of the Apostles informs us, that he believ'd, and was baptiz'd in the Name of Jesus, 'tis difficult to conceive, how he should persuade the Samaritans, that he was God the Father; or the Jews, that he was the Son, or that Jesus, into whose Name he was baptiz'd; or the Gentiles, that he was that Spirit, which he would have purchased with Money. And therefore we may presume, that these venerable Writers, out of their ardent Zeal against this Arch-Heretick, might be induc'd to magnify his arrogant Pretensions above Measure, by putting too strong an Interpretation upon St Luke's Words. However this be, 'tis certain, that he did not acknowledge Jesus Christ as the Son of God, but look'd upon him as a Rival, and pretended himself to be the Christ; that he held the World was not created by God, but made by Angels, and therefore Divine Honours were due to them, as appointed Mediators between God and Men; that he accounted the ordinary Worship of Idols as a Thing indifferent, and in Times of Persecution, that Men might lawfully adjure the Christian Faith; that he maintain'd an universal Licence to Sin; Men might act as they were inclin'd; Women might be in common; and that to press the Observance of good Works was inconsistent with the Gospel-Liberty. These were some of his Principles; and, in Consequence of these, (as Irenæus tells us) he and his Followers liv'd in all Lust, and Impurity, and wallow'd in the most horrible and unheard of Bestialities. Calmet's Dissert. sur Simon le Magicien; Eubard's Ecclesiastical History, and Cave's Life of St Paul.

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Philip's Con-
version of the
Queen of E-
thiopia's Eu-
nuch.

Acts viii. 25.

of those Judgments, which his Denunciations seem'd to portend: But how false and feign'd his Repentance was, the Sequel of this History will shew.

THE two Apostles, having thus confirm'd the Church of *Samarita*, preach'd the Gospel in many of the neighbouring Villages with good Success, and so return'd to *Jerusalem*; while *Philip* being order'd by an Angel, who appear'd to him, to go Southward, into the Road, which led from *Jerusalem* to *Gaza* †, he there met with an *Eunuch* †, that waited on *Candace* *, Queen of *Ethiopia*, who had been to pay his Devotions at *Jerusalem* †, and was then upon his Journey home. As he drew near to the Chariot, *Philip* found him commendably employ'd in reading a

Passage in the liiid Chapter of *Isaiab*, relating to the Sufferings of the *Messiah*, and, when the *Treasurer* express'd his Desire of having the Passage (which he did not so well understand) a little explain'd to him, and thereupon invited him into the Chariot, *Philip* took this Opportunity to preach unto him the Gospel of *Jesus Christ*, and thereby to shew him, that not only the Sense of that Passage, but of several others in the ancient Prophets, was fully accomplish'd in his Person and Transactions. This so fully convinc'd the *Eunuch*, that, with much Eagerness, he desir'd to be baptiz'd into the *Christian Faith*, which, when *Philip* had done, the Spirit of the Lord immediately transported him to *Azotus* †, from whence he proceeded

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as

† We have before (in Page 589,) given an Account of this City, and of the several Revolutions, which it underwent; and have only here to observe, that, as there were two Places of this Name, one, which was destroy'd by *Alexander*, (say some *the Great*, and others *Jannæus*) and therefore called the *Desert*, and another, which, by *Constantine the Great*, was built in a Place nearer the Sea, than the ancient City stood, it must be of the ancient City, (whose Ruins, as *St Jerom* informs us, were visible in his Time) that the sacred Historian is here to be understood. *Calmet's Commentary*.

† This Word is deriv'd from the *Greek* εὐνυχος, which signifies one, who guards the Bed, because generally, in the Courts of the *Eastern Kings*, the Care of the Beds and Apartments belonging to Princes and Princesses, was committed to them, but more especially those of the Princesses, who, in these Countries, live in great Retirement, and remote from the Sight and Company of Men. It is not to be deny'd however, that this Word is in Scripture frequently set to signify any Minister belonging to a Prince, attending at his Court, and employ'd more especially in some Office belonging to the inner Part of the Palace, whether he be really an *Eunuch* or not; but that the Word, in this Place, is to be taken in its most natural and obvious Sense, seems to be evident from hence, — That the same Person, who is here called an *Eunuch*, is said to have been of great Authority with the Queen of *Ethiopia*, which would have been needless, had the Word *Eunuch* here been intended to signify any Prime Minister of State. In Relation to this *Eunuch* however, some *Greek Copies* of good Repute read, that the *Holy Ghost* fell upon him (even as it did upon *Cornelius*) without the Imposition of Hands, by which Means he was enabled to be a Preacher of the Gospel in *Ethiopia*, and other Places. For, even to this Day, the *Abyssines* make it their Boast, that they receiv'd the Christian Religion from him, and, accordingly, in their Form of Baptism, recite the History of his Conversion. *Calmet's Dictionary*, and *Commentary*.

* Some are of Opinion, that the Word *Candace* signifies *Sovereign Authority*, and that this was a common Name for all the Queens, who reign'd in the *Island*, or *Peninsula* of *Meroe*, which is the Country here called *Ethiopia*; (not the *Ethiopia* in *Arabia*, where the Queen of *Sheba* dwelt, but the *Ethiopia* in *Africa*, which lay below *Egypt*) and of whose Government *Pliny* testifies, that it was generally in the Hands of *Women*, who, for several Successions, assum'd the Name of *Candace*: And of this particular Queen it is reported, that, by the Preaching of this her *Eunuch*, she was prevail'd upon to turn *Christian*. *Whitby's Annotations*, and *Calmet's Commentary*.

† That this *Eunuch* was a *Profelyte of Justice*, or one, who, from *Paganism*, had embrac'd the *Jewish Faith*, to which he might be converted by those *Jews*, who, from *Alexandria*, spread themselves into the *African Ethiopia*, is a reasonable Conjecture, not only because he came so long a Journey to worship at *Jerusalem*, probably at some great Festival, but because *Cornelius* is expressly declar'd to be the *First-Fruits of the Gentiles*; and, 'tis not unlikely, that the Fame, which he had heard at *Jerusalem*, of the Crucifixion and Resurrection of *Christ*, might be the Reason of his reading the Prophet *Isaiab*, who speaks more plainly of the Times of the Gospel, than any other, and that particular Chapter, which (as *Abarbinel* testifies) all the *Jewish Rabbins* did, with one Mouth, confess, that it related to the Sufferings of *Messiah the King*. *Whitby's Annotations*.

† That it was a common Thing for the Spirit of God to convey his Prophets of old from one Place to another, as it were in an Instant of Time, is plain from *Obadiab's* Words to *Elijah*, *It shall come to pass, that, as soon as I am gone from thee, the Spirit of the Lord shall carry thee where I know not*, 1 Kings xviii. 12. And from what the Sons of the Prophets say to *Elisba*, *Let these Men, we pray thee, go, and seek thy Master, lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some Mountain*, 2 Kings ii. 16. This very probably might be done by the Ministry of some Angel, here called the Spirit, or Power, of the Lord; and the Reason, that is commonly

assign'd

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as far as *Cæsarea* †, preaching the Gospel in all the Cities, while the *Ethiopian* pursu'd his Journey with great Joy and Satisfaction of Mind.

Saul's miracu-
lous Conver-
sion, and the
Circumstances
of it.
Acts ix. 1.

THE Dispersion of *Believers*, which occasion'd a Propagation of the Gospel in other Countries, soon excited the furious Zeal of *Saul* to procure proper Letters † of Authority from the High-Priest to *Damascus* †, that in Case he should find any there, whether they were Men or Women, professing the Christian Faith, he might bring them bound to *Jerusalem*, there to be punish'd: But, as he was upon the Road, and now drawing near to

Damascus, all on a sudden, about Mid-Day, a most amazing Gleam of Light, far exceeding the Brightness of the Sun, was darted from Heaven upon him, and those that were with him, and threw them all for Fear prostrate upon the Ground. This Light was accompany'd with a Voice, in the *Hebrew* (or rather *Syriack*) Tongue, demanding of him why it was, that he persecuted him so violently? And, as *Saul* was uncertain from whence the Words came, *I am Jesus of Nazareth*, (continu'd the Voice) *whom thou persecutest; but 'tis in vain for thee to resist the Decrees of Providence; and therefore*

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be assign'd for it, in the Case of *Philip*, is, — That the Eunuch had requested of him to go with him into *Ethiopia*; whereas God, having design'd him to preach the Gospel in other Parts of the World, remov'd him in this extraordinary Manner, and thereby not only prevented his Compliance with the Request, but gave the Eunuch Assurance likewise of his being a *Messenger* sent from Heaven, and, consequently, that the Things, which had been taught him, were true. *Calmet's Commentary, Whitby's and Pool's Annotations.*

† This City, in the *Old Testament*, 1 Sam. v. 1, 2. is called *Ashdod*, and is therein memorable for the Temple of *Dagon*. It lies upon the *Mediterranean-Sea*, about nine or ten Miles North of *Gaza*, and, in the Times, when Christianity flourish'd in these Parts, was made an *Episcopal See*, and continu'd a fair Village 'till the Days of *St. Jerom.* *Wells's Geography, of the New Testament.*

† From hence it appears, that, however the *Jews* were cramped in several Privileges belonging originally to their Nation, yet, even after they became a *Roman Province*, their great Council at *Jerusalem* had a Jurisdiction, which extended to all Synagogues, even those that were out of *Judea*, and that the Power of Capital Punishments was not so far taken from them, but that, either by their own Authority, or at least the Consent of the *Roman* Governors, they might, in some Cases, inflict them. *Calmet's Commentary, and Whitby's Annotations.*

† Of the ancient History of *Damascus*, so far as we had occasion in the *Old Testament*, we have given some Account before, Page 900, in the Notes; and shall only here add a short Abstract of what a late Traveller of our own tells us concerning its present State, viz. “ That it is situated on an even Plain, of so great Extent, that one can but just “ discern the Mountains, which compass it on the farther Side; that it stands on the West Side of the Plain, about “ two Miles distant from the Head of the River *Barrady*, which waters it; is of a long, straight Figure, about two “ Miles in Extent, adorn'd with Mosques and Steeples, as the Manner of *Turkish* Cities is, and encompass'd with “ Gardens (according to common Computation) full thirty Miles round. That the River *Barrady*, as soon as it issues “ out from between a Cleft of the Mountain *Anti-libanus* into the Plain, is divided into three Streams, whereof the “ middlemost and biggest runs directly to *Damascus* through a large open Field, called *Ager Damascenus*, and is “ distributed to all the Cisterns and Fountains of the City; while the other two (which seem to be the Work of Art) “ are drawn round, one to the Right-Hand, and the other to the Left, on the Borders of the Gardens, into which “ they are let (as they pass along) by little Currents, and so every where dispers'd: That the Houses of the City “ (whose Streets are very narrow) are all built, on the Outside, with no better Materials, than either Sun-burnt Brick, “ or *Flemish* Wall, and yet it is no uncommon Thing to see the Gates and Doors adorn'd with Marble Portals, carv'd “ and inlaid with great Beauty and Variety, and, within these Portals, to find generally a large square Court, “ beautified with fragrant Trees, and Marble Fountains, and compass'd round with splendid Apartments: That, in “ these Apartments, their Ceilings and Travers are usually richly painted and gilded, and their *Duans* (which are a “ Sort of low Stages, seated in the pleasantest Part of the Room, and elevated about sixteen or eighteen Inches “ above the Floor, whereon the *Turks* eat, sleep, smoke, receive Visits, say their Prayers, &c.) are floor'd, and “ adorn'd on the Sides with Variety of Marble, mix'd in *Mosaic* Knots and Mazes, spread with Carpets, and “ furnish'd all round with Bolsters and Cushions to the very Height of Luxury; That in this City is shewn the Church “ of *John the Baptist*, now converted into a famous Mosque, the House of *Ananias*, which is only a small Grotto “ or Cellar, wherein is nothing remarkable, and the House of *Judas*, with whom *St Paul* lodg'd, wherein is an “ old Tomb, the suppos'd Burying Place of *Ananias*, which the *Turks* hold in so much Reverence, that they maintain “ a Lamp continually burning over it.” This is the chief of the Account, which the ingenious Mr *Maunderell* gives us of the City of *Damascus*, and it may not perhaps be immaterial here to adjoin, — That the Fruit-Tree, called the *Damascen*, and the Flower called the *Damask Rose*, were transplanted from the Gardens belonging to this City, as those Branches of Silk and Linnen, which go under the Name of *Damasks*, were not improbably the first Invention of its Inhabitants. *Wells's Geography of the New Testament.*

A. M.
4039, &c.
Ann. Dom.
35, &c.

be no longer refractory, but obey the Commands that shall be given thee. Whereupon Saul, in a terrible Dread and Agony, desiring to know what he was to do: Go to Damascus, (reply'd the Voice) and there thou shalt know my Will. Those, that accompany'd *Saul* in his Journey, were struck with Fear and Amazement, wondering that they should hear a Voice ||, and yet see no Man speak, whilst *Saul* himself was so dazzled, and over-power'd by the Light, that he quite lost his Eye-Sight, and was led by the Hand into *Damascus*, where he continu'd for the Space of three Days, without taking any Manner of Sustenance.

Acts ix. 10.

AT this Time there was in the City a certain Disciple named *Ananias* †, whom the Lord, in a Vision, commanded to go, and find out *Saul*, then lodging at the House of one *Judas a Jew*, and, by the Imposition of his Hands, to cure him of his Blindness. *Ananias* was startled at the Name of the Man, and, to excuse himself, alledg'd his violent Persecutions of the Church, and with what a wicked Intent he was then come to *Damascus*; but to this the Vision reply'd, that he was appointed by God to be a powerful Instru-

ment in the Propagation of the Gospel, both among the *Jews* and *Gentiles*, and that how much soever he had persecuted *Christianity* heretofore, he was now to become a zealous Defender of it, and even to die in Testimony of its Truth. From Acts i. 10. to the End.

ENCOURAG'D with this Assurance, *Ananias* repair'd to the House where *Saul* was, with this joyful Message,—"That the Lord *Jesus*, who had appear'd to him in his Journey, had sent him not only to restore his Eye-Sight, but to bestow upon him likewise the Gifts and Graces of the Holy Spirit, such as might qualify him for the Ministry, to which he was then appointed." And no sooner had *Ananias* ended his Speech, than thick Films, like Scales, fell from the other's Eyes, whereupon he recover'd his Eye-Sight, and, being baptiz'd, for some Days continu'd with the Disciples at *Damascus*, preaching in the Synagogues, and proving that *Jesus* was the *Messias*.

AFTER some Stay at *Damascus*, he retir'd (b) into the neighbouring Parts of *Arabia Deserta* †, where he first planted the Gospel; and, in the Beginning of the next Year, return'd to *Damascus* again, and there preach'd *Christ* publicly in the Synagogues; His preaching at Damascus, and Introduction to the Apostles.

|| In *Acts* xxii. 9. 'tis said expressly, that the Men, who were with *Saul*, heard not the Voice of him, that spake to him, but, as the Words *φωνη* and *ἀκρόασις*, (both employ'd in these Passages) will admit of different Significations, they will be easily reconciled by saying, — That the People, who accompany'd *Saul*, heard a Sound, a Noise, a Thunder in the Air, (for to all these the Word *φωνη* is applicable) but did not hear any articulate Words, or did not understand (for in this Sense the Word *ἀκρόασις* is often taken) what that Noise or Sound meant; in the same Manner, as when a Voice from Heaven was address'd to our Lord, the People, who stood by, and heard it, said, that it thundered, and others, that an Angel spake to him, and perhaps none of them understood distinctly what it said, *John* xii. 29. *Hammond's* and *Whitby's* Annotations, and *Calmet's* Commentary.

† Who this *Ananias* was, we have no certain Information from Antiquity. The *Apostolical Constitutions* assert, that he was a Lay-Man: *St Austin* will have it that he was a Priest; but *OEcumenius*, and some Moderns are of Opinion, that he was a Deacon. The *Greeks* maintain, that he was one of the seventy Disciples, was made Bishop of *Damascus*, and, having obtain'd a Crown of Martyrdom, was bury'd in the same City. However this be, 'tis certain, that, in the Place, where he is said to have been interr'd, there is a very fine Church, which tho' the *Turks* have turn'd into a *Mosque*, yet they still preserve a great Respect for his Monument. *Calmet's* Commentary and Dictionary.

(b) Gal. i. 17.

† The Reader need not be told, that *Arabia*, which is one of the most considerable Divisions of *Asia*, is distinguish'd into three Parts, *Deserta*, *Petræa*, and *Arabia Felix*, or that the *Deserta* borders upon *Syria*, and is not far distant from *Damascus*. What we had rather observe to him is, — That, as we learn this Passage of the Apostle's Life from his own Account only, *Gal.* i. 17. *St Luke*, who makes no Mention of it in his History, in all Probability, did not accompany him in this Journey; and this makes it the rather believ'd, that the Intent of his going into *Arabia*, was not to propagate the Gospel, but to find out a Retreat, where, by Meditation and Prayer, he might fit and prepare himself for his future Ministry; tho' it is hardly conceivable, how a Person of *St Paul's* Zeal and Activity could suffer himself to lie still, amidst so many poor Creatures, that stood in need of his Instructions: And therefore others have suppos'd, that the chief Intent of his taking this Journey, was, to carry the glad Tidings of the Gospel into a Country, that had never heard of it before. *Calmet's* Commentary.

A. M.
4041, &c.
Ann. Dom.
37, &c.

Acts ix. 23.

Synagogues; so that all the *Jews*, in that City, were not a little amaz'd and confounded, both at the strange Change in his Opinions and Proceedings, and the powerful Efficacy of his Arguings and Discourses. Their Malice however being incens'd, at having lost so considerable a *Champion*, pursu'd him close. They contriv'd all possible Means to dispatch him; and, after many Attempts to no Purpose, (c) made their Request at last to the Governor, under *Aretas* †, King of *Arabia*, that he would gratify them in his Destruction. *Saul* however, had early Notice of this, and, knowing that the Gates were Day and Night strictly guarded to prevent his Escape, from one of the Houses, that stood upon the City-Wall, he was let † down by the Disciples in a Basket, and so made the best of his Way to *Jerusalem*.

THREE Years were now past and gone, since the Time of his Conversion;

but, notwithstanding this, when he came to *Jerusalem*, he found but a cold Reception among many of the Disciples, who were sensible of his former Conduct, and, as yet, diffident of the Reality of his Change, until *Barnabas* †, who was privy to all his Circumstances, having introduc'd him to the Apostles, *Peter*, and *James*, vouch'd for his Sincerity, and, by declaring the miraculous Manner of his *Conversion*, and his zealous preaching at *Damascus*, dissipated all their Doubts, and gain'd him the *Right-Hand of Fellowship*, or an intimate Communion with the Apostles. Here he continu'd preaching with all Boldness, and his Sermons were so powerful, and Disputations with the *Hellenists* so unanswerable, that they too, like the *Jews* at *Damascus*, form'd Designs against his Life; which when the Brethren understood, they conducted him to *Cæsarea* †, from whence he set sail to his

From Acts i.
10. to the
End.

(c) 2 Cor. xi. 32, 33.

† This *Aretas*, whose Name is said to have been *Aeneas*, before he came to the Crown of *Arabia*, was Father-in-Law to *Herod Antipas*, who, some Time after, divorc'd his Daughter, and made *Herodias*, his Brother *Philip's* Wife, the Consort of his Bed: But how this *Aretas*, who, in the Beginning of his Reign, by the Insinuations of one *Syllæus*, fell under the Displeasure of *Tiberius*, came to be possess'd of the Sovereignty of *Damascus*, the Capital of *Syria*, which had been a long while a Roman Province, we can no where learn. *Joseph. Antiq. lib. xvi. c. 16.*

† This was so far from betraying any Want of Courage in the Apostle, that it was only putting in Practice his Master's Direction, *when they persecute you in one City, flee to another*, Matth. x. 23.

† *Barnabas* is suppos'd to have been an old Acquaintance of St *Paul's*, and a Fellow-Student with him under *Gamaliel*; and, having been lately at *Antioch*, 'tis not unlikely, that he might there receive the Account of his Conversion, and consequent Behaviour, which made him the readier to become, upon this Occasion, his Guarantee with the Apostles. *Calmet's Commentary.*

† Some Commentators are of Opinion, that the Place, to which the Brethren conducted St *Paul*, was *Cæsarea Philippi*, in the extream Northern Parts of *Palestine*, from whence his Way lay directly through *Syria* to *Tarsus* in *Cilicia*; but others, with more Justness, have observ'd, that wherever Mention is made in the *New Testament* of *Cæsarea* alone, and without any Addition, it is always to be understood of the *Cæsarea*, which *Herod the Great* built, and whereof *Josephus* gives us the following Account. "There was a certain Place, by the Sea-side, formerly called *Straton's Tower*, which *Herod* look'd upon as a very commodious Tract of Ground, whereon to raise a City. Accordingly he drew his Model, and set People to work, and in twelve Years Time finish'd it. The Buildings were all of Marble, private Houses, as well as Palaces; but his Master-Piece was the Port, which he made as large as the *Pyraum*, (or Port belonging to *Athens*) and a safe Station against all Winds and Weathers. ——— The City stands between *Dora* and *Joppa*, two wretched Sea-Towns, where there is no riding in the Harbours with a South-West Wind, which bears so furious upon the Shore, that Merchantmen are forc'd to keep off at Sea many Times, for fear of being driven a-ground. To encounter this Difficulty of the Place, *Herod* order'd a Mole to be made, in the Form of an Half-Moon, and large enough for a Royal Navy to ride in, which he did, by letting down Stones of a prodigious Size, fifty Foot in Length, eighteen over, and nine deep, (and some larger) in Twenty-Fathom Water. This Mole was two hundred Feet in Extent, whereof the one Half serv'd to break the Setting in of the Sea, and the other Half for the Foundation of a Stone-Wall, that was fortify'd with Turrets; and, underneath this, was a Key, or Landing-Place, with a large Walk upon it round the Port, as a Place of Pleasure, to take the Air in, ——— The Houses about the Port were all uniformly built, of the most excellent Sort of Marble, and, in the Middle of them, on a Mount, stood a Temple, which serv'd as a Sea-Mark to the Mariners, and was celebrated no less for its Materials, than its Workmanship. In this Temple there were two Statues or Images, one of *Rome*, and the other of *Cæsar*, from whom the City took its Name; and, in the City, the Contrivance of the very Vaults and Common-Sewers, laid at equal Distances, and discharging themselves into the Sea, was very wonderful." Besides these, *Josephus* makes mention of a Stone Theatre, a spacious

A. M.
4041, &c.
Ann. Dom.
37, &c.

Peter raises
Tabitha, from
the Dead.
Acts ix. 31.

his own City *Tarsus* †, and saw not *Jerusalem* till several Years after.

THE Church at this Time had Peace, and flourish'd exceedingly: *Saul* diligently preach'd the Word in *Cilicia* †, and *Syria* †, and *Peter* made a general Visitation of all the Saints in *Judea*, *Galilee*, and *Samaria*. In his Progress he arriv'd at a Town called *Lydda* †, where he cur'd one *Æneas* of a *Paralytick* Disorder, which had confin'd him to his Bed for eight Years, and thereby prevailed with all the Inhabitants of *Lydda* and of *Saron* †, a neighbouring Town, to embrace the *Christian* Profession. From *Lydda* he was intreated by two Messengers to come over to *Joppa*, a noted Port about six Miles Distance, upon the Account of one *Tabitha* †, (in *Greek* called *Dorcas*) a *Christian* Woman, venerable for her Piety, and diffusive Charity, who was lately dead.

When he came to the House, he found the Body in an upper Chamber ready wash'd, and prepar'd for its Funeral, and attended with many sorrowful Widows, who durst not request of him to raise her from the Dead, but, by their Tears and Lamentations, and large Commendations of her Charity, sufficiently testify'd their Desire; so that the Apostle, having caus'd the Company to withdraw, first kneeled down, and made his Supplications to God, and then turning to the Body, with one Word's speaking, rais'd her up, and presented her alive to her Friends and Relations: Which gain'd him a great Number of Converts at *Joppa*, and encourag'd him for some considerable Time, to take up his Abode there, lodging in the House of one *Simon* a *Tanner*.

From Acts i.
10. to the
End.

WHILE he abode at *Joppa*, retiring one Day † to the Top of the House about Noontide

Is sent for by
Cornelius,
whom he con-
verts, and se-
veral other
Gentiles, and
justifies him-
self for so do-
ing.

spacious *Amphitheatre*, and several other Buildings, which made him, in another Work of his, call it one of the fairest Cities in all *Judea*. *Joseph. Antiq. lib. xv. c. 13. de Bello, lib. iii. c. 14. and Wells's Geography of the New Testament.*

† This City is the same, with what in *Hebrew* is called *Tarshish*, and, as it stands in a Plain, on the Banks of the River *Cydus*, it was all along, in ancient Times, accounted so great a trading Town, that all Merchantships are in Holy Writ frequently called by the Name of *Ships of Tarshish*. In the Times of the *Romans* it was a City of great Note, as being not only the Metropolis of the Province of *Cilicia*, but honour'd likewise with the Privileges of a *Roman* Colony, (which we find *St Paul* pleading in his own *Behalf*, Acts xxii. 25, 28.) and with an Academy furnish'd with such eminent Men, that *Strabo* scruples not to say, they excelled all others in polite Learning and Philosophy, even those of *Alexandria*, and *Athens*, and that *Rome* itself was beholding to this *Nursery* of all Sciences for its best Professors; and therefore no Wonder that *St Paul*, who had the first Foundations of his Erudition laid here, became so well instructed in the *Liberal Arts*, and so well acquainted with *Heathen* Authors. *Wells's Geography of the New Testament.*

† This was a Province of *Asia Minor*, which lay on the Northern Coast, towards the End of the *Mediterranean-Sea*, and was therefore bounded by *Pamphylia*, on the West; and *Pieria*, on the East; the Mount *Taurus*, on the North; and the *Cilician-Sea*, on the South. *Wells's Geography of the New Testament, and Whitty's Alphabetical Table.*

† 'Tho' *Syria*, by *Heathen* Authors, is generally us'd in a larger Acceptation, and so comprehends both *Phœnicia*, and the *Holy Land*; yet, as it commonly occurs in the *New Testament* in a stricter Sense, it is bounded on the East, by the *Euphrates*; on the West, by *Phœnicia*, and the *Mediterranean-Sea*; on the North, by *Cilicia*; and on the South, by *Judea*, and *Arabia Deserta*. *Whitty's Alphabetical Table, and Calmet's Dictionary.*

† *Josephus* tells us, that this was a Village, not yeilding to a City for Greatness, *Antiq. lib. xx.* And he elsewhere expressly styles it a City, *de Bello, lib. ii.* It was burnt by *Cestius*, whilst the Men were gone from it to *Jerusalem* to celebrate the Feast of *Tabernacles*; but, after the Destruction of *Jerusalem*, it was rebuilt, and made one of the *Jewish* Academies. By the *Gentiles* it was called *Diospolis*, or the City of *Jupiter*, but by the *Christians*, in the Times of the Holy Wars, it had the Name of *St George's*, partly from a magnificent Temple, which the Emperor *Justinian* there erected in Honour of that *Saint*, and partly from an erroneous Opinion then prevailing among them, that in that Place he obtain'd the Crown of Martyrdom. *Wells's Geography of the New Testament.*

† Is a Town adjoining to *Joppa*, giving Name to the spacious and fruitful Vale, which reaches from *Cæsarea* to *Joppa*, and among the *Rabbins* is famous for its Vines. *Wells's Geography of the New Testament.*

† The true Reason, why *St Luke* gives this Interpretation of her *Syriack* Name, seems to be this, ——— That as she was a *Jewess*, who spake nothing but *Greek*, she was called by her first Name among the *Jews*, and by her second among the *Greeks*; for in both Languages the two Names signify the same Thing, viz. a *Goat*, or a *Roe*. *Whitty's Annotations.*

† At the Dedication of the Temple, *Solomon* had so oft, and so solemnly request'd of God, that he would hearken to the Supplications of his People, who should, at any Time, spread out their Hands towards that Place, 1 Kings viii. 30, 38. that it thence became a Custom among the *Jews*, whenever they were absent from *Jerusalem*, to offer

A. M.
4041, &c.
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37, &c.

Noon-tide to pray, after he had ended his Devotions, he found himself hungry; but, while the People were preparing his Dinner, he fell into a Trance, wherein was presented to him a large *Sheet*, or Table-Cloth, let down, as it were, by the four Corners from Heaven, wherein were Creatures of all Kinds, clean and unclean, and at the same Time, he heard a Voice calling to him to kill, and eat freely of them; which when *Peter*, a little too tenacious of the Rites and Institutions of the *Mosaick* Law, declar'd his Aversion to do, the Voice rejoin'd, That, what God had pronounc'd *clean*, he ought by no Means to account common or unclean. This Representation was made to him three several Times, after which the Sheet was again taken up, and the Vision disappear'd. But while *Peter* was revolving with himself what the Meaning of this might be, three Messengers knock'd at the Door, desiring to speak with him; and when they had deliver'd their Message, *viz.* That *Cornelius*, a *Roman*, Captain of a Company in the *Italian Legion* † then at *Cæsarea*, and a Person of eminent Virtue, Piety, and Charity, had, by an immediate Command from God, sent to him; he, the next Day, with six other Brethren from *Joppa*, went along with them, and, the Day following, arriv'd at *Cæsarea*.

CORNELIUS, in Expectation of his coming, had invited his Friends and Relations to his House, and, as *Peter* drew near, fell down at his Feet to worship him; but the Apostle, rejecting the Honour, as what was due to God alone, enter'd into the House, and there made his *Apology* to the Company, *viz.* "That, tho' they could not but know, that it was not lawful for a *Jew* to converse (in the Duties of Religion especially) with those of another Nation; yet, since God had now taught him to make no *Distinction*, he very readily attended their Pleasure, desiring to know the Occasion of their sending for him." Whereupon *Cornelius* made Answer, "That he did it upon the express Command of God, who, by his Angel ‡, had order'd him to send for him at *Joppa*, from whom he should receive some *special* Instruction, and that for this Reason they were all then met together, attending the Commands, which he had brought them from God."

HEREUPON *St Peter* began his Discourse, and declar'd, "That now he perceiv'd plainly, that God had made no Distinction of Persons, and People, but that the Pious and Godly of all Nations were to meet with Acceptance; that Peace and Reconciliation between God and

From Acts i.
10. to the
End.
Acts x. 24.

up their Prayers in Places, where they might have a free Prospect towards it. Thus of *Daniel* it is recorded, that when he pray'd, (as he did it three Times a Day) the Windows of his Chamber were opened towards Jerusalem, Dan. vi. 10. and therefore, in all Likelihood, *St Peter*, being now at *Joppa*, went up to the Roof of the House to pray for the same Reason. *Whitby's* Annotations.

† The *Cohors* of the *Romans*, which the *Greek* renders *σπεῖρα*, and we, *Band*, was a Body of Infantry, consisting of five hundred Men, ten of which *Bands* made a *Legion*; and the Manner in which the *Romans* distinguish'd, and denominated their Bands and Legions was very various. Sometimes it was from the Order of Places, and so they were called the *first*, or *second Band*, according to their Rank and Precedency: Sometimes from the Commanders they were under, as the *Augustan*, and *Claudian Band*, &c. because Persons of that Name did lead them: Sometimes from their own Behaviour, as the *Victrix*, the *Ferrea*, the Conquering, the Iron-band, &c. by Reason of the great Valour, which, in some sharp Engagements, these had shewn: Sometimes from the Countries, they were chiefly quarter'd in, as the *German*, and *Pannonian Band*, &c. and sometimes from the Parts, from whence they were gather'd, as this of *Cornelius* is called the *Italian Band*, because it was rais'd out of that Country, and was a Body of Forces, well known for their Gallantry and great Exploits, among the Writers of the *Roman History*. *Calmet's* Commentary.

‡ But, if God was so very kind to *Cornelius*, as to send an Angel to him, why did not he, at the same Time, give that Angel Commission to instruct him in what he was to do, and to save his Apostle a Journey from *Joppa* to *Cæsarea*? Now, besides the Honour, which God, in this Method of Proceeding, design'd to confer upon *St Peter* and his Ministry, 'tis apparent, that hereby he intended to let us know, that we are not to expect extraordinary Ways of Instruction, where he hath instituted ordinary Means. The Angel, no doubt, might as readily have told *Cornelius* what he ought to do, as bid him send for *Peter*, and God could as easily have given him his Spirit at that Time,

A. M.
4044. &c.
Ann. Dom.
40. &c.

“and Man, was a Doctrine publish’d by
“the Prophets of old, and, of late, since
“the Time of *John the Baptist*, preach’d
“through *Galilee* and *Judea*; that of
“this Peace *Jesus of Nazareth* was the
“only *Mediator* between God and Man,
“as appear’d by the Divine Powers and
“Graces, wherewith he was invested, and
“which he constantly exercis’d in doing
“good to Mankind; that of his Life and
“Actions, more especially of his *Cruci-*
“*fixion* by the *Jews*, and *Resurrection*
“from the Dead, of his appearing to his
“Disciples, and even eating and drinking
“with them after his Resurrection, he,
“and the rest of the Apostles were chosen
“*Witnesses*; and that from him they had
“receiv’d, before his Ascension, a Com-
“mand, and Commission to publish to all
“Nations under Heaven, that he was the
“Person, whom God had appointed to be
“the great Judge of all the World.”

WHILE *Peter* was thus preaching to
them, the Holy Ghost fell upon all that
heard him, without the Imposition of the

Apostles Hands. This made the *Jewish* From Acts i.
10. to the
End. Converts, who came along with *Peter*,
wonder not a little, that the Gifts of the
Holy Ghost should be pour’d upon the
Gentiles; but *Peter* perceiving it, order’d
them † immediately to be baptiz’d, and,
(to instruct them more fully in their *Chri-*
stian Profession) tarry’d for some consi-
derable Time with them.

WHEN he return’d to *Jerusalem*, the Acts xi. 1.
Jewish Converts †, who still retain’d their
inveterate Prejudice against the *Gentiles*,
utterly condemn’d him for conversing so
familiarly, and eating with them; but,
for his *Apology*, having given them a plain
Narrative of the whole Affair, and the
Occasion of it, he concluded at last with
this Inference, “That, since God had
“been pleas’d to bestow on these *Gen-*
“*tiles* the same *Privileges*, and Marks of
“Conversion, that he had done on his
“select Disciples, it would in him have
“been direct Disobedience to the Divine
“Will, had he deny’d them Admission
“into the Church, or refus’d them his
“Instructions

Time, as four Days after; but then this would not have been so agreeable to the Order, which Christ had
settled in his Church. Christ had appointed his Apostles to minister his Ordinances; and therefore God did
not suffer even an Angel to break in upon this *Oeconomy*, but order’d St *Peter* to wait upon the *Centurion*, that
his Divine Mercy might not redound upon him only, but be extended to his Relations and Friends. *Whitby’s*
Annotations.

† But whom did he order to do this, the *Gentiles*? It seems, at first Sight, not a little absurd, that they, who
were not yet baptiz’d themselves, should baptize others. Or were they some of those, who came along with him
to *Cæsarea*? These are generally suppos’d to be no more than *Lay-Brethren*, who were not permitted to baptize,
but in Cases of Necessity: But, considering that St *Peter* was now upon his Visitation through *Judea*, *Galilee*, and
Samarita, it seems reasonable, that he should carry some of his *Deacons* (at least) along with him, to attend in such
Offices as these. Such was the Beginning of the Conversion of the *Gentiles*: For that *Cornelius* and his Company were
the First-Fruits of the Heathen World is evident from the Injunction, which our Saviour gave his Apostles, *not to go*
into the Way of the Gentiles, *Matth. x. 5.* from the Practice of those, that were scatter’d abroad upon the Death of
Stephen, but preached the Word to the Jews only, *Acts xi. 19.* from the Wonder, which the *Jewish* Converts with
St *Peter* express’d, when they say, *that on the Gentiles also was poured out the Gift of the Holy Ghost*, *Acts x. 45.*
and from the Altercation, which the Brethren at *Jerusalem* had with him at his Return, *thou wentest in to Men*
uncircumcised, and didst eat with them, *Acts xi. 3.* which to me is a Proof sufficient, that the Door of Faith was not
opened to the *Gentiles*, before the Conversion of *Cornelius*, who (according to the Account of some *Latin Writers*)
was made afterwards Bishop of *Cæsarea of Palestine*, where he suffer’d Martyrdom. But since *Eusebius*, who was
Bishop of that Church, does not reckon him among the Number of his *Predecessors*, we have Reason to suspect the
Truth of this Piece of History. *Whitby’s Annotations*, and *Calmet’s Commentary*.

† The ancient Fathers are generally of Opinion, that the Apostles themselves had no Hand in this Controversy, and
some of them suppose, that the great Fomentor of it was *Cerintus*, whose *Heresy* grew afterwards famous in the Church:
But, if we consider how zealous the *Jews*, even after their Conversion, were for their *Laws and Customs*, *Acts xxi.*
20, 21. how St *Peter* himself, before he receiv’d this Vision, laid it down for a Rule, that it was unlawful for a *Jew*
to converse with an *Alien*, *Acts x. 28.* and, even after this Vision, how he withdrew from the believing *Gentiles*, for
Fear of the Censure of those, who came from *Jerusalem*, *Gal. ii. 12.* we cannot see, why it should be inconsistent with
the Character of the very greatest of the Apostles to enquire into the Reasons of St *Peter’s* Conduct, which, according
to their present Persuasion, was not warrantable: Since this was a Mystery (as St *Paul* tells us) which, in other Ages,
was not known unto the Sons of Men, as it is now revealed unto his Holy Apostles and Prophets by the Spirit, viz. that
the *Gentiles* should be Fellow-Heirs, and of the same Body, and Partakers of God’s Promise in Christ, by the Gospel,
Eph. iii. 5, 6. &c. *Calmet’s Commentary*, and *Whitby’s Annotations*.

A. M.
4047, &c.
Ann. Dom.
43, &c.

"Instructions and Conversation;" which fully satisfy'd the Audience, and turn'd their Displeasure against him into Praise, and Thanksgiving to God, for having communicated the same Mercy to the *Gentiles*, that he had done to the *Jews*.

Barnabas and
Saul preach at
Antioch,
where the Dis-
ciples were
first called
Christians.
Acts xi. 19.

AFTER the general Dispersion, which follow'd upon St Stephen's Death, some Disciples, who were born in *Cyprus*, and *Cyrene* †, having travelled through several Countries, and hitherto preach'd to the *Jews* only, when they came to *Antioch* †, and there heard of the Conversion of *Cornelius*, and others, they apply'd themselves to the *Greeks* ‖, who liv'd in that City, and, by the Blessing of God, made great Numbers of Converts daily; inso-much, that the Apostles, who remain'd at

Jerusalem, when they heard of this happy Progress, sent *Barnabas* †, a pious Man, and indu'd with many excellent Gifts, to assist the Disciples, and confirm the Believers in that City. The Success of the Gospel in so large a Place was no small Consolation to him: And therefore having exhorted the Brethren to hold fast the Profession of their Faith, he thence departed to *Tarsus* to find out *Saul*, and with him, in a short Time, return'd to *Antioch*; where for the Space of a whole Year, they daily resorted to the Places of publick Concourse, and gain'd Converts so numerous and considerable, that in this City the Disciples of *Jesus* first obtain'd the honourable Name of *Christians* †.

From Acts i.
10. to the
End.

THIS

† This was a City of great Note, and once of such Power, as to contend with *Carthage* for some Pre-Eminencies. It stood on the *Western* Parts of *Lybia*, properly so called; and, as it was the principal City, it sometimes gave the Name of *Cyrenacia* to the whole Country, which by the Sacred Writer is paraphrastically called *Lybia about Cyrene*; Acts ii. 10. The City itself is famous in profane Writers for being the Birth-Place of *Eratoſthenes* the *Mathematician*, of *Callimachus* the *Poet*, and (in Holy Writ) of *Simon*, whom the *Jews* compelled to bear our Saviour's Cross. *Wells's Geography of the New Testament*.

† This *Antioch*, to distinguish it from sixteen other Cities, which, in *Syria*, and other Countries, bore that Name, was frequently called *Antiochia Epidaphne*, from its Neighbourhood to *Daphne*, a Village, where the Temple of *Daphne* stood. It was built, as some say, by *Antiochus Epiphanes*; as others, by *Seleucus Nicanor*, the first King of *Syria* after *Alexander the Great*, in Memory of his Father *Antiochus*, and was, after that, the Royal Seat of the Kings of *Syria*. In the flourishing Times of the *Roman* Empire it was the ordinary Residence of the *Prefect*, or Governor of the *Eastern* Provinces, and was also honour'd with the Residence of many of the *Roman* Emperors, especially of *Verus*, and *Valens*, who spent here the greatest Part of their Time. As to its Situation, it lay on both Sides the River *Orontes*, about twelve Miles distant from the *Mediterranean-Sea*; was, in former Times, adorn'd with many sumptuous Palaces, and stately Temples, and both by Nature and Art fortify'd even to Admiration; but, being taken by the *Saracens*, and afterwards by the *Turks*, it began to grow into Decay, and is now in so desolate and ruinous a Condition, that the Patriarch has long since remov'd his Dwelling to *Damascus*. *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

‖ The learned *Grotius* is pretty positive, that, instead of *πρὸς τοὺς Ἑλλήνιστας*, as it is in our vulgar Copies, and denotes such *Jews*, as spake the *Greek* Language, we should read *πρὸς τοὺς Ἑλλήνας*, i. e. *Greeks*, who were *Gentiles*, for which he produces, not only the *Syriack*, *Arabick*, and *Latin* Versions, but the *Alexandrian* Manuscript likewise, as indeed the whole Series and Purport of St *Luke's* Discourse seems to require it. For, having given us an Account of what happen'd to *Cornelius* at *Cæsarea*, he next proceeds to another Piece of History of the like Nature, viz. the Conversion of several other *Gentiles* in the City of *Antioch*, which, when it came to be known at *Jerusalem*, confirm'd the Brethren in the Belief of God's Design to receive the *Gentiles* into the Bosom of his Church, and gave a great Weight to what St *Peter* had testify'd concerning this Matter. *Whitby's Annotations*, and *Calmet's Commentary*.

† The Scripture acquaints us, Acts iv. 36. that his Name was originally *Joses*, that he was descended of the Tribe of *Levi*, but born at *Cyprus*; and that, as he was the first, who sold an Estate, and put the Purchase-Money into the common Fund then apply'd to the Sustainance of poor Christians, he very likely from that Action receiv'd the Name of *Barnabas*, which (according to St *Luke's* Interpretation) signifies the *Son of Consolation*. But besides the Qualifications mention'd in the Text, there were two other Reasons, that might induce the Apostles to make choice of *Barnabas*, preferably to any other, upon this Occasion; 1st, Because he was a great Master of the *Greek*, which was the current Language of *Antioch*, as being himself born at *Cyprus*, where that Language only was in Use. And 2dly, because the Apostles thought it might be more agreeable to these first Planters of the Gospel in *Antioch*, (who were a great many of them Natives of *Cyprus*) to have a *Fellow-Labourer* of the same Country sent amongst them. *Calmet's Commentary*.

† Before this, they were called, among themselves, *Brethren*, *Saints*, *Disciples*, *Believers*, the *Faithful*, and those that called on the Name of *Christ*; and, among their Enemies, *Galileans*, *Nazarenes*, and the *Men of the Sect*; but now, by the Conversion of so many Heathens both in *Cæsarea* and *Antioch*, the believing *Jews* and *Gentiles* being all

made

A. M. 4047, &c.
Ann. Dom. 43, &c.
Acts xi. 27.

THIS open'd an Intercourse between *Jerusalem* and *Antioch*; so that, when certain Persons, who, at that Time, had the Spirit of Prophecy, were come from *Jerusalem*, and, among them, one nam'd *Agabus* †, had foretold, that there would shortly be a great *Famine* in many Parts of the *Roman* Empire, (which accordingly happen'd in the Fourth Year of the Reign of *Claudius*) the Christians of *Antioch* determin'd to make a *Collection* for their Brethren in *Judea* †, which, upon the Approach of the Dearth, they accordingly did, and sent it to the *Elders* by the Hands of *Barnabas* and *Saul*: But, before their Arrival at *Jerusalem*, *Agrippa*, the Grandson of *Herod the Great*, (merely

Acts xi. 30.
and Chap.
xii. 1.

to ingratiate himself with the *Jews*) rais'd From Acts i. 10. to the End. a sharp *Persecution* against the *Christians*. He order'd *James*, (the Son of *Zebedee* †, and Brother of *John*) commonly called the *Great*, to be beheaded; and, having apprehended *Peter*, and put him in Prison, he set a Guard of *sixteen* Soldiers upon him, designing, immediately after the Feast of the *Passover*, to bring him forth to the *Jews*, and, if they desir'd it, to have him executed. But the very Night, before the Day intended for his Arraignment and Execution, God sent an Angel from Heaven, who knock'd off his Chains †, open'd the Prison-Door, and, without the Guards, once perceiving it, carry'd him quite out; whereupon he went directly to

Peter's Imprisonment, and miraculous Escape, together with Agrippa's Death.

made one Church; this new Name was given them, as more expressive of their common Relation to their Master *Christ*; and, that it was given them in a solemn Manner, we have Reason to conclude from the Propriety of the Original Word. For *Χριστιανισμός* is commonly us'd with Regard to *Edicts* and *Proclamations*, such especially, as contain the People's Professions of Allegiance to Emperors, and the Privileges granted by them to the People: And therefore it seems not improbable, that the Imposition of this Name was done by a publick Act, and Declaration of the whole Church, about the Beginning of the Reign of *Claudius*, ten Years after our Lord's Ascension, (as an ancient Historian informs us) whether *Euodius* was at that Time the Bishop of *Antioch* or no. *Stanhope*, on the Epistles and Gospels, and *Cave's* Lives of the Apostles.

† Who this *Agabus* was, we have no Account in any *Ecclesiastical* History; only the *Greeks* tell us, that he was one of our Lord's *Seventy* Disciples, and, as he is said to have suffer'd Martyrdom at *Antioch*, accordingly they observe his Festival on the eighth of *March*: But, in Regard to the Truth of his Prophecy, *Eusebius* tells us, that the *Famine*, which he foretold, oppress'd almost the whole Empire, and was recorded by Historians, the most averse to the Christian Religion, viz. by *Dion. Cassius*, who calls it a very great *Famine*, Hist. lib. xvi. by *Josephus*, who tells us, that in *Judea* many perish'd for want of *Viſuals*, Antiq. lib. xx. c. 2. and by *Suetonius*, who observes, that the Emperor himself, upon this Occasion, was so insulted by the People in the common Market-Place, that he was oblig'd, by a Postern-Gate, to retire into his Palace. In *Claudius*, Chap. xviii. *Calmer's* Commentary, and *Whitby's* Annotations.

† The Reasons, why this Supply was principally sent to *Judea*, might be, either because there the Calamity fell heaviest, or because Believers were like to find least Pity there, or because this was a fitting Testimony of Gratitude to the Country, from whence the Means of their Conversion first came, according to that subsequent Reasoning of *St Paul's*, *If we have sown unto you spiritual Things, ought it to be accounted a great Thing, if we shall reap your carnal Things?* 1 Cor. ix. 11. *Stanhope*, on the Epistles and Gospels.

† These Titles are given the Apostle, either upon the Account of his Age, or to distinguish him from another of the same Name, who was Bishop of *Jerusalem*, and is usually stiled the *Elder*. He was by Country a *Galilean*, and born very probably either at *Capernaum*, or *Bethsaida*. He had his first Institution (together with his Brother *John the Evangelist*) under the *Baptist*, but how he dispos'd of himself after our Lord's Ascension, it does not certainly appear. *St Jerom* makes him to have preach'd to the *Jews* of the Dispersion; but that his Labours carry'd him at all out of *Judea*, or even from *Jerusalem* itself, no authentick History informs us. That his Zeal was very industrious and ardent there, no other Proof is necessary, than that *Agrippa*, a great Asserter of the *Jewish* Religion, made choice of him for the first Sacrifice to the Fury of the People: But that his Courage and Constancy, at the Time of his Trial, was such, as even converted his Accuser, made him come, and fall down at his Feet, and heartily beg Pardon for what he had said against him; and that, after the Apostle had forgiven him, he, in the Presence of the whole Assembly, declar'd himself likewise to be a *Christian*, and so they were both beheaded together, is evident from the Testimony of *Eusebius*, lib. ii. c. 9. who had this Account (as he acquaints us) from the *Institutions* of *Clement* of *Alexandria*. *Cave's* Lives of the Apostles, and *Stanhope*, on the Epistles and Gospels.

† That the Manner of securing a Prisoner was to have him fasten'd, by two Chains, to two Soldiers, or Keepers, on each Side one, while two others stood Guard at the Prison-Door, is very plain from the Text in this Place; but that some of these Soldiers, converted to the Christian Faith, should mark, and take away these Chains, and give them to the Bishop of *Jerusalem*; and that they should be kept, as a Treasure, not only through all the *Jewish* Wars, but about four hundred Years after, 'till *Juvenal*, Bishop of *Jerusalem* gave them to *Eudoxia*, Wife to *Theodosius the Younger*, who gave one of them to the Church of *St Peter* in *Constantinople*, and sent the other to *Rome*, is a Legend, that smells too rank of Superstition to deserve the least Credit. *Whitby's* Annotations.

A. M.
4047, &c.
Ann. Dom.
43, &c.

to the House of *Mary* †, the Mother of *John*, surnam'd *Mark*, where several Disciples were met together, and sending up their Prayers to Heaven for his Deliverance. As he stood knocking without, a Maid of the House, nam'd *Rhoda*, perceiving that it was his Voice, ran in, and acquainted the Company, that *Peter* was at the Door, but, when she persisted in the Thing, they concluded rather, that it must have been his *Angel* †, until, being let in, he related to them the whole Manner of his miraculous Escape; and, having order'd them to acquaint *James*, and the other Brethren with this good News, he withdrew himself to a Place of more Retirement and Security.

Acts xii. 18.

IN the Morning, as soon as it was Day, the Soldiers, missing their Prisoner, were in the utmost Confusion, and *Agrippa*, finding himself disappointed in his wicked Design, commanded the Keepers to be put to Death, as supposing them accessory to *St Peter's* Escape, and so departed from *Jerusalem* to *Cæsarea* *. While he was

here, the Embassadors of *Tyre* and *Sidon*, relying on the Interest they had with *Blasius*, the Lord High-Chamberlain, came to solicit an Accommodation of some Difference, that had lately happen'd between their *States* and the King, and that the rather, because, in this Time of Scarcity, their † Country was in a great Measure dependent on the King's Dominions for its Support. *Agrippa*, tho' highly displeas'd with them, appointed them a Day of Audience; and being dress'd in his Royal Robes, and, seated on his Throne, made such an Oration, as the flattering Multitude called *the Speech of a God, and not of a Man*, which he, with a secret Pride and Vanity, assuming to himself, was, that Moment, struck by an Angel with a Mortification in his Bowels *, of which, in a short Time, he died.

ABOUT the Time of the Death of *Agrippa*, *Saul* and *Barnabas*, having dispos'd of their Contributions to the Christians in *Jerusalem* and *Judea*, return'd back to the City of *Antioch*, and brought

From Acts i.
10. to the
End.

Saul and Barnabas preach the Gospel in Cyprus, where they convert the Governor, and Saul obtains the Name of Paul.

with Paul.

† This House stood upon Mount *Sion*, and, according to *Epiphanius*, having escap'd the Destruction of *Jerusalem* by *Titus*, it was afterwards turn'd into a famous Church, (called the Church of *Sion*) which endur'd for several Ages. *Calmet's* Commentary, and Dictionary.

† That the Word ἀγγελος, or *Angel*, signifies not only a celestial Spirit, but also a Messenger sent from one to another, we allow is manifest from several Passages in Scripture; but that it cannot, in this Place, denote a common Messenger, is evident for this Reason, viz. That the *Damsel* could know *St Peter* no otherwise, than either by his Voice, or Face, which the Company might believe his Angel was capable of imitating; whereas, *St Peter* could not but know, that no Messenger from the Prison (had he been allow'd to send one) was able to do this: And therefore, since it was a vulgar Opinion among the *Jews*, that good Men had their tutelar Angels, or at least, that Angels were sent down from Heaven about their Affairs, they, by this Angel, might understand, either erroneously a Guardian Angel attending on him, or, agreeably to Scripture, an Angel sent down from Heaven to acquaint them with something relating to him, in Answer to their Prayers. *Hammond's* and *Whitby's* Annotations.

* *Josephus*, who gives us an Account both of this Journey, and the Occasion of it, informs us, that he went down to the City of *Cæsarea* to perform the Solemnities, and the Games, which were there celebrated every Olympiad, to the Honour of *Cæsar*, and that the Nobles and Governors of *Syria* repair'd to that City for the same Purpose. *Antiq. lib. xix. c. 7.*

‡ The Inhabitants of the Countries of *Tyre* and *Sidon*, which were very narrow, and pent up by the Sea, took little Pains in the Cultivation of their Ground. Their whole Business and Employment was Commerce; and therefore they were beholden to *Judea*, *Samaria*, and *Galilee*, (which were all at this Time under *Agrippa's* Jurisdiction) for most of the common Necessaries of Life, as appears from *1 Kings* v. 9, 11. and *Ezek. xxvii. 17.* *Calmet's* Commentary.

* In Testimony of the Truth of this Piece of sacred History, *Josephus* relates the Manner of this King's Death, and what was esteem'd the Occasion of it, in the following Terms, — “ Upon the second Day of the Festival, *Agrippa* went early in the Morning to the Theatre, in a Silver Stuff, so wonderfully rich and curious, that, the Beams of the rising Sun striking upon it, People's Eyes were dazzled with the Reflection, and, as the sparkling of the Light seem'd to have something Divine in it, it mov'd the Spectators, at the same Time, both with Veneration and Dread. Hereupon, a Crew of fawning Parasites cry'd him up for a God, and beseech'd him in Form, to forgive them the Sins of their Ignorance, when they took him only for Flesh and Blood, like another Man, but they were now convinc'd (they said) of an Excellency in his Nature more than human. This impious Flattery pass'd upon

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with them *Mark* †; but they had not long been there, before God, by some particular Inspiration, gave them to understand, that he had appointed them to carry his Word into other Places: Whereupon the Church, that was at *Antioch*, betook themselves to fasting and Prayer; and *Simeon* ‡, *Lucius* †, and *Manaen* †

Men endu'd with a Spirit of Prophecy, laid their Hands † on them, and so sent them away to preach, wherever the Holy Ghost should require them to go. From Acts i. 10. to the End.

WHEN therefore they had departed Acts xiii. 4. from *Antioch*, they first came to *Seleucia* †, from whence they took Shipping for *Cyprus*, and in the City of *Salamis* †, first

“ upon him without either Check or Repulse; But, while he was in the Vanity of this Contemplation, lifting up his Eyes, he saw an Owl in the Air over his Head, sitting upon a Rope, which he found, soon after, to be the Prefage of Mischiefs to him, as it had been before of good Luck: For he fell immediately into violent Gripes, and Torments in his Bowels, and, in this Agony, directing his Speech to his Friends about him, *Look ye, says he, your God is now condemned to die; and, by this fatal Necessity, I am about to prove all my Flatterers to be a Company of profligate Lyars, and to convince the World, by dying, that I am not immortal;—but God's Will be done.*—With these Words his Pain increas'd upon him, so that he was forc'd to remove into his Palace; and, as it continu'd without any Manner of Abatement, at the End of five Days, it carry'd him off, in the 54th Year of his Age, and the 7th of his Reign.” *Antiq. lib. xix. c. 7. Josephus* indeed does not say, that he was eaten up with Worms, but he tells us, that he had terrible Pains in his Guts, which, in the Space of five Days, might breed Worms in him, as he confesses they did in his Grandfather. *Whitby's Annotations.*

† This Person, who is sometimes called *John Mark*, and, at other Times, simply *Mark*, or *John*, is very improperly confounded with the Evangelist *St Mark*. He was the Cousin, and Disciple of *Barnabas*, and the Son of a Christian Woman, whose Name was *Mary*, who had an House at *Jerusalem*, where the Faithful, and the Apostles generally met. What Part he bore in the Propagation of the Gospel, the *Acts of the Apostles* inform us. Notwithstanding the Difference between *St Paul* and *Barnabas*, which arose concerning him, *St Paul* speaks advantageously of him in his Epistle to the *Colossians*, Chap. iv. 10. in that to *Philemon*, Ver. 24. and in his second to *Timothy*, Chap. iv. 11. The *Greeks* give him the Title of an *Apostle*, and say, that the Sick were cur'd merely by his Shadow. Some make him the Bishop of *Biblis* in *Phœnicia*; but others, with more Probability, report, that he dy'd at *Ephesus*, but, as to the Time, or Manner of his Death, we are utterly in the Dark. *Calmet's Commentary.*

‡ This *Simeon*, who is surnam'd *Niger*, is suppos'd by some to be the same with *Simon the Cyrenean*, who bore our Saviour's Cross; but for this Opinion there is no other Proof, than the Similitude of Names, which, in this Case, is far from being exact, since *St Luke* always calls *Simon* the *Cyrenean* by the Name of *Simon*, but *Simon Niger* by the Name of *Simeon*. *Calmet's Commentary.*

† This *Lucius* is said by some to have been one of our Lord's seventy Disciples, and by the Apostles to have been constituted the first Bishop of *Cyrene*; but of these, and some other pretended Passages of his Life and Death, we have no Manner of Certainty. *Calmet's Commentary.*

† This *Manaen* must needs have been a Person of a considerable Family, and Distinction, because we find that he was brought up with *Herod Antipas*, the Tetrarch, who put *John the Baptist* to Death; and yet we are told, that he was one of the seventy Disciples, and suffer'd Martyrdom at *Antioch*, but when, or in what Manner, we have no Information. *Calmet's Commentary.*

† Some have imagin'd, that this Imposition of Hands was a solemn Ordination of *Paul* and *Barnabas* to be Bishops in the Christian Church; but, besides the Incongruity of an Apostle's being ordain'd Bishop by those of an inferior Order, as *Prophets*, and *Teachers* were, *Acts xiii. 1.* *St Paul* declares for himself, that he was an *Apostle*, not of Men, neither by Men, but by *Jesus Christ*, *Gal. i. 1.* And as the Apostleship comprehends in it all Ecclesiastical Power, this Laying on of Hands was not design'd to give them any Episcopal Authority, as is pretended, but merely to recommend them to the Grace of God, for the Work, which they were to fulfil, *Acts xiv. 26.* as being a Ceremony, that attended Prayer, and Benediction, and other solemn Actions, as well as Ordination. Thus the Children of *Israel* laid their Hands on the *Levites*, when they were separated to the Service of *Aaron*, and his Sons, *Numb. vii. 10.* and thus our Blessed Saviour, when the Children were brought to him, put his Hands upon them, and blessed them, *Matth. xix. 15.* So that this Imposition of Hands upon *Paul* and *Barnabas* was precatory, not consecratory; design'd to implore the Blessing of Heaven upon their Mission to the *Gentiles*, and not to ordain, or confirm them Bishops of the Church of *Christ*. *Miscell. Sac. Vol. II.*

† This City lay on the West, or rather a little North-West of *Antioch*, upon the *Mediterranean-Sea*, and was so nam'd from the Founder of it, *Seleucus*, who was reputed to be the greatest Builder in the World; for he is said to have founded nine Cities, called by his own Name; sixteen, in Memory of his Father *Antiochus*; six, by the Name of *Laodice*, his Mother; and three, in Honour of *Apamia*, his first Wife; besides many others of great Note in *Greece*, and *Asia*, either new built, or beautify'd and repair'd by him. *Wells's Geography of the New Testament.*

† This was once a famous City in the Isle of *Cyprus*, opposite to *Seleucia*, on the *Syrian Coast*; and, as it was the first Place where the Gospel was preach'd, it was, in the primitive Times, made the See of the Primate, or Metropolitan of the whole Island. In the Reign of the Emperor *Trajan*, it was destroy'd by the *Jews*, and re-built; but, after that, being, in the Time of *Herodius*, sack'd, and raz'd to the Ground by the *Saracens*, it never recover'd its former Splendor, tho' out of its Ruins is said to have arisen *Famagusta*, which was the chief Place of the Isle, when the *Turks* took it from the *Venetians*, in the Year 1570. *Wells's Geography of the New Testament.*



To the most Rev. Father in God
 this plate is most humbly inscribed
 by his Lordships most dutiful Son and
 Servant
 THOMAS L. Archbishop of YORK
 Thomas St. Aubert.

A. M.
4049, &c.
Ann. Dom.
45, &c.

first began their *ministerial* Office. Here they preach'd in the *Synagogues*, and employ'd *Mark*, who was of their Company, in several Offices of the Church, which they could not attend themselves. From *Salamis* they cross'd the Island of *Paphos* †, where the Pro-Consul, of Governor to the Place, (who at that Time was *Sergius Paulus*) had his Residence; a Man of great Wisdom and Prudence, but unhappily seduc'd by a *Jewish* Sorcerer, nam'd *Barjesus*. Upon their preaching there, the Governor, being inform'd of something extraordinary, sent to the Apostles to hear their Doctrine. But the Sorcerer warmly oppos'd *this*, and us'd all possible Methods to hinder his Conversion; which when *Saul* perceiv'd, he, in the Governor's Presence, having sharply rebuk'd him, denounc'd a Judgment of Blindness upon him; which being immediately inflicted, convinc'd the *Pro-Consul*, and converted him to the Faith; and from this Event (as some imagine) our Apostle had the Sirname of *Paul* † given him.

St Paul
preaches at
Perga and
Lystra, where
he cures a
lame Man,
and thereupon,
he and Barna-
bas are taken
for two Gods.

FROM the Isle of *Cyprus*, *St Paul*, and his Company, sail'd to *Perga* in *Pamphylia*, where *Mark*, not greatly liking this *itinerant* Course of Life, took his

Leave of the Apostles, and return'd to *Jerusalem*. At *Perga* they made no Stay, but proceeded directly to *Antioch* in *Pisidia* †, where, going into the Synagogue, and being courteously invited † to make a Comment, or Discourse (as the Custom then was) upon the *Lessons* out of the Law and the Prophets, that were just before read in the Congregation, *St Paul* took this Opportunity, in a long Discourse, to shew, “ That *Jesus* was the true
“ *Messiah*, foretold by the Prophets, and
“ declar'd by *John the Baptist*; that, tho'
“ he was barbarously treated, and cru-
“ cify'd, and slain by the *Jews*, yet this
“ was no more than what the same Pro-
“ phets had foretold would happen to the
“ *Messiah*; that God's raising him from
“ the Dead, according to the Predictions
“ relating to the *Messiah*, and, after his
“ Resurrection, shewing him to Multi-
“ tudes of Witnesses then alive, and ready
“ to attest the Truth of it, were the
“ highest Demonstrations of his being the
“ Son of God; and that therefore, since
“ *Forgiveness* of Sins, and *Justification*
“ (which could not be attained by the
“ Law of *Moses*) were now tender'd to
“ them by their believing in *Jesus*, it
“ nearly

From Acts i.
10. to the
End.

† This was another City of *Cyprus*, lying on the *Western* (as *Salamis* did on the *Eastern*) Tract of the Island, where *Venus* (who from hence took the Name of *Paphia*) had her most antient and celebrated Temple, and where the *Roman Pro-Consul*, at this Time, had his Seat of Residence. *Wells's Geography of the New Testament.*

† It is very observable, that, all along, before this Passage of the Apostle's Life, *St Luke* calls him by the Name of *Saul*, but, ever after, by that of *Paul*; which makes some imagine, that he assum'd that Name to himself, in Memory of his converting of *Sergius Paulus*; just as the antient *Roman* Generals were wont to adopt the Names of the Provinces which they conquer'd. *St Austin*, more than once, asserts, that he took it out of a Principle of *Humility*, by a small Variation changing his former Name, whereby a proud, haughty King of *Israel* was called, into that of *Paulus*, which signifies little; and that, in Conformity to this, he calls himself ἐλαχίστος, Eph. iii. 8. (which is a Word made by himself on purpose) *less than the least of the Apostles*. But the most rational Account of the Matter seems to be that of *Origen*, viz. that he, being of *Jewish* Parentage, and born in *Tarsus*, a *Roman* City, had, at his Circumcision, two Names given him, *Saul* a *Jewish*, and *Paul* a *Roman* Name, and that, when he preach'd to the *Jews*, he was called by his *Jewish*, and when to the *Gentiles*, (as he did chiefly after this Time) by his *Roman* Name. *Calmet's Commentary*, and *Hammond's* and *Whitby's* Annotations.

† *Pamphylia* is a Province of *Asia Minor*, which gives the Name to that Part of the *Mediterranean* Sea, which washes its Coast, *Act. xxvii. 5*. To the South it is bounded by the *Mediterranean*; and to the North, by *Pisidia*; having *Lydia* to the West, and *Cilicia* to the East: And as for *Perga*, a City of this Province, it is memorable among the Heathens for the Temple of *Diana*, who was thence called *Diana Pergaea*, and for the solemn Festivals, which, in Honour of her, were there annually observ'd. *Wells's Geography of the New Testament.*

† *Pisidia* is a small Province in *Asia-Minor*, bounded on the South by *Pamphylia*; and on the North, by *Galatia*; having *Lycania* to the East, and *Phrygia* to the West. Its Inhabitants are commended by *Livy* for their Skill in War above other *Asiaticks*, lib. xxxviii. c. 13. and its chief City was *Antioch*, built by *Seleucus*, in Honour of his Father *Antiochus*, and, to distinguish it from others of the same Name, usually called *Antiochia Pisidica*. *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament.*

† What the Service of the Synagogue was, particularly as to the Reading of the Law and the Prophets, and expounding thereupon, we had occasion to explain before, Page 1066.

A. M.
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Ann. Dom.
45, &c.

Acts xiii. 42.

"nearly concern'd them, as a Matter of
"the last Importance, *not to neglect so*
"great Salvation."

THIS the Congregation heard with great Attention; and, as they were going out of the *Synagogue*, the *Gentiles* desir'd of *St Paul* to speak again to them upon the same Subject, on the following Sabbath; and several *Jews*, and *Profelytes*, who believ'd, waited upon *Paul* and *Barnabas* for farther Instruction. The next Sabbath, the whole City flock'd to the *Synagogue* to hear the Apostle's Discourse, which when the unbelieving *Jews* saw, such was their Envy and Despite, that they not only oppos'd themselves with Blasphemy against what *St Paul* preach'd, but, perceiving the Progress which the Gospel made, not in that City only, but in all the neighbouring Country, they apply'd themselves to some Female † *Profelytes* of Distinction, who, by their Interest with the principal Men of the City, forc'd the A-

postles to depart to *Iconium* †, and after some Stay there, (their Malice pursuing them thither likewise) caus'd them to hasten to *Lystra*, where they continu'd for some Time, preaching the Gospel to the Inhabitants of that City, and to the People of the Parts adjacent.

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A T *Lystra* there was a Man nam'd *Aeneas*, lame from his Birth, whom *St Paul*, perceiving, by his diligent Attention to his Preaching, that he had Faith to be healed, immediately cur'd. This so amaz'd and transported the Standers-by, that, acknowledging a *Divine* Power in the Miracle, they took them for two Gods *, disguis'd in human Shape; calling *Paul*, || as chief Speaker, *Mercury*; and *Barnabas*, perhaps for his Gravity, or majestic Looks, *Jupiter*. The Priest of *Jupiter* therefore, as soon as he was acquainted with the Matter, brought Oxen, all adorn'd with Garlands *, to the Door of the House, where *Paul* and *Barnabas* were,

Acts xiv. 8.

† Women, who, being originally *Gentiles*, had embrac'd the *Jewish* Religion; and of Converts of this Kind it is generally observ'd, that their Zeal and Superstition is usually blinder, and their Attention to Reason, in Matters of Religion, weaker, than what belongs to the other Sex, insomuch, that some *Ecclesiastical* Writers have made it their Remark, that there never was any *Heresy* or *Schism* in the Christian Church, but what was either begun, or fomented by Women of Wealth and Distinction. *Calmet's* Commentary.

† This was the chief City of *Lycaonia*, a small Province of *Asia-Minor*, lying to the East, or North-East rather, of *Pisidia*; and adjoining Southward to *Pamphylia*, and *Cilicia*. This City, is said by *Strabo* to have been well built, and situated in the richest Part of the Province. It was once a Place of such Strength and Consequence, that the *Turkish* Kings of the *Lesser Asia*, when they were most distress'd by the *Western* Christians, made it the Seat of their Empire, and, at present, it is in so considerable a Condition, as to be the Residence of a *Turkish* *Bashaw*. The other two Cities of this Province are *Lystra* and *Derbe*, but of them we meet with nothing remarkable, except what the sacred Story relates. *Wells's* Geography of the New Testament.

* That this was a common Notion of the *Heathens* is evident, not only from that Passage in *Homer*,

Καί τε Θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι
Παντῶσι τελέδοντες ἐπιστροφῶσι πόλιναις.

Odyss. 9. 485.

and that in *Ovid*,

Summo delabor Olympo,
Et Deus humanâ lustro sub imagine Terras.

But even from the Testimony of their Philosophers; and therefore we find *Cicero* endeavouring to prove, that the Gods must be of human Shape, because they never appear'd in any other Form. *De Nat. Deorum.* *Calmet's* Commentary, and *Whitby's* Annotations.

|| The Account, which *St Paul's* Enemies gave of him, is this, — His Letters are weighty and powerful, but his bodily Presence is weak; and his Speech contemptible, 2 Cor. x. 10. His Discourses indeed, were not form'd upon the Plan of the *Greek* Orators. The vain Ornaments, which they were so fond of, as tending only to impair the Strength and Majesty of the Truths, which he taught, were by him held in great Contempt; for his Speech and his Preaching was not with enticing Words of Man's Wisdom, but with Demonstration of the Spirit and Power, 1 Cor. ii. 4. *St Jerom*, who finds some Fault with his Style, as to its Harshness, and Want of Purity, does nevertheless declare, that, when he reads him, every Word seems like a Clap of Thunder, in *Catal. Scrip. Eccles.* And *St Chrysostom*, in his Book de Sacerdotio, makes mention of the great Admiration, which his Epistles had gain'd him, both among *Jews* and *Gentiles*; no Wonder then, that the People of *Lystra*, upon hearing his strong and unaffected Eloquence, should take him for *Mercury*, who, (according to the *Heathen* Notion) was the constant Companion of *Jupiter*, the Teacher of Men, and the Interpreter of the Gods. *Calmet's* Commentary.

* These *στέφαναι*, which may be render'd Crowns, or Garlands, some think, were to be put upon the Heads of *Paul*,

A. M.
4050, &c.
Ann. Dom.
46, &c.

were, in, order to sacrifice to them; but when the Apostles saw what they were going to do, they rent their Cloaths, and, running in among the People, cried aloud, "That they were mistaken in the Object of their Worship; that, notwithstanding the Miracle they had wrought, they were no more than Men; and that the chief End of their Preaching was to turn them from these idolatrous Practices, to the Worship of the only true God, who, by his almighty Power, had made Heaven and Earth, and, by his kind Providence, given them all the Blessings they enjoy'd:" But, with all these Arguments, it was as much as they could do to restrain them from *sacrificing*.

IT was not long however, before they turn'd to the other Extream: For some Jews, who had pursu'd the Apostles from Antioch, and Iconium, so far instigated the giddy Multitude against them, that they took Paul, whom just before they would have ador'd, and ston'd him, and then drew him out of the City, supposing him to be dead: But, when the Disciples came, (probably to inter his Body) he rose up, and went into the City for that Night, but the next Day he departed with Barnabas to Derbe; where, having preach'd the Gospel, and converted many to the Faith,

they thence return'd to Lystra, Iconium, and Antioch, in which Places, having confirm'd the new Converts in the Belief and Profession of Christianity, and, with Fasting, and Prayer, and Imposition of Hands, ordain'd Governors in every Church, they recommended them to the special Protection of God, and so took their Leave.

FROM Antioch they pass'd through Pisidia, and thence came to Pamphylia; and, having preach'd to the People at Perga, they went down to Attalia †, and from thence return'd by Sea to Antioch in Syria, whence they had set out, about three Years before, upon this holy Expedition. Here they assembled the Church together, and, having given an Account of their Success, what Miracles God had wrought by their Hands, and what a large Door of Faith he, by their Ministry, had open'd to the Gentiles, they suspend'd their Journeyings for the present, and, for some considerable Time †, took up their Abode among the Disciples of this Place.

WHILE they continu'd here, some Persons, coming from Judea, pretended to teach, that there was no Salvation without Circumcision †, and the Observance of the other legal Ceremonies. Paul and Barnabas strongly oppos'd this Doctrine:

But,

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Paul and Barnabas sent from thence to Jerusalem, in order to settle a Controversy, which accordingly they did.

Acts xv. 1.

Paul, and Barnabas, according to the Heathen Custom of crowning their Gods; but it seems more likely, that they were to adorn the Head and Neck of the Ox, or Heifer, that was to be sacrific'd; for so we read in Ovid.

Victima labe carens, & præstantissima formâ,
Sistitur ante Aras, vittis præsignis, & auro.

Met. Lib. xv.

† Attalia, which takes its Name from King Attalus, its Founder, and, with a small Variation, is still called Statalia, is a City of Pamphylia, which stands upon a fair Bay, and is so commodiously seated for Trade, that the Turks have preserv'd it from Ruin, and, at this Day, are very careful to keep its Fortifications, and Castle in Repair. Wells's Geography of the New Testament.

† St Luke gives us no Manner of an Account of what pass'd in the Church from St Paul's returning to Antioch in Syria, which was in the 46th, to his Deputation to the Council at Jerusalem, which was in the 51st Year of Christ. How he spent this intermediate Time, we cannot tell; but sure we are, that his Zeal for the Christian Cause would not permit him to be idle; and therefore, we may suppose, that this was the Opportunity he took to preach the Gospel, not only through the Provinces adjacent to Antioch, but through several other Places, where Christ had not been named, that he might not build upon another Man's Foundation, Rom. xv. 20. Himself, in his Second Epistle to the Corinthians, acquaints us with many Journeyings, and Labours, and Stripes, and Imprisonments; that are not recorded in the Book of Acts; particularly he tells us, that five Times he had been scourged by the Jews, and three Times beaten with Rods by the Romans; that thrice he had suffered Shipwreck, and a Day and a Night had been in the Deep, toss'd to and fro in the Sea, upon some Plank, or broken Piece of the Ship, 2 Cor. xi. 23, &c. and a properer Time, for these sad Events to befall him, we cannot assign, than where the Sacred History has made a Vacancy in his Life. Calmet's Commentary.

† Those, who maintain'd this Position, were Jews, of the Sect of the Pharisees, Acts xv. 5. converted to Christianity, but still too zealous for the Observance of the Law; and their coming immediately from Judea might make

A. M.
4050, &c.
Ann. Dom.
46, &c.

But, after many Conferences and Disputations, it was at length propos'd, that the Decision of the Question should be referred to the General Assembly of the Apostles at *Jerusalem* †. This the whole Church readily agreed to; and, having deputed *Barnabas* and *Paul*, together with some others of their Body, to go with the Message, they conducted them Part of their Way, and the two Apostles, in passing through *Phœnicia* †, and *Samaria*, took care to relate what Success they had met with in the Conversion of the *Gentiles*, to the great Joy and Comfort of all the Brethren in those Parts.

WHEN they were come to *Jerusalem*, they first address'd themselves to *Peter*, *James*, and *John*, the *Pillars*, and principal Persons in that Place, who' receiv'd them very kindly; and, perceiving, by the

Account which St *Paul* gave them, that the (d) *Gospel of the Uncircumcision* was committed to him, as that of *Circumcision* was to *Peter*; they ratified it by Compact and Agreement, that *Peter* should preach to the *Jews*, and *Paul* to the *Gentiles*; and, upon calling of the Council, wherein *Peter* declar'd his Sense of the *Insufficiency* of all legal Observance to save those, who could expect Salvation only through the *Grace of the Lord Jesus Christ*; and wherein *Paul* and *Barnabas* gave an Account of the Wonders and Miracles, which God had enabled them to work in converting the *Gentiles*, it was finally determin'd by St *James*, as Bishop of the Place, and President of the Council, that the *Gentiles*, who were converted to Christianity, should not be oblig'd to submit to the Yoke of the Law, but only abstain from Fornication †, and from eating Things offer'd to Idols †, Things

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make it the rather believ'd, that the Necessity of Circumcision, in order to Salvation, was a Tenet of the Apostles. It is to be observ'd however, that the *Jews* themselves were of different Opinions in this Matter, even as to Mens Admission into their Religion. For some of them would allow those of other Nations, who own'd the true God, and practis'd moral Duties, to live quietly among them, and, even without Circumcision, to be admitted into their Religion; whilst others would admit of no such Thing. Thus *Josephus* tells us, that when *Izates*, the Son of *Helen*, Queen of *Adiabene*, embrac'd the *Jews* Religion, *Ananias*, who converted him, declared that he might do it without Circumcision; but *Elcazer*, another eminent *Jew*, maintain'd, that it was a great Impiety, in such Circumstances, to remain uncircumcis'd; and this Difference of Opinion continu'd among the *Jewish* Converts, after their embracing Christianity, some allowing *Gentiles* to become Converts to Christianity, without submitting to Circumcision and the *Jewish* Law, whilst others contended, that, without Circumcision, and the Observance of the Law, their Profession of the *Christian* Faith would not save them. *Calmet's* Commentary, and *Beausobre's* and *Whitby's* Annotations.

† St *Paul*, in his Epistle to the *Galatians*, lets us into a Circumstance, that is not recorded in the History of the Acts, viz. that he went up, at this Time, to *Jerusalem* by Revelation, Chap. ii. 2. for, as the *Prophets* and *Teachers* at *Antioch* had before separated him and *Barnabas*, by Revelation, to preach to some of the *Gentiles*, and they having fulfilled that Work, return'd to *Antioch* again, Acts xiv. 26. so it is probable, that by another Revelation, made to the same Persons, they were sent up to *Jerusalem*, as being the fittest to convince those of a contrary Persuasion, by declaring what God had wrought by them among the uncircumcised *Gentiles*, and his Acceptance of them without Circumcision, or the Observance of the Law of *Moses*. *Whitby's* Annotations.

† This was a Province of *Syria*, which, in the Times of the New Testament, lay between the two Rivers *Elutherus* to the North, and *Cherfens* (or the *Kisbon* in Scripture) to the South. In the Phrase of the Gospel it is called the *Coasts of Tyre and Sidon*, becaufe these two Towns stood in the Southern Part of it; and for its great Skill in Navigation, and the Invention of Letters, (which, according to *Herodotus* were brought thence by *Cadmus* into *Greece*) is justly celebrated by the *Antients*. *Wells's* Geography of the New Testament, and *Whitby's* Alphabetical Table.

(d) Gal. ii. 7.

† That we are absolutely oblig'd to abstain from Fornication, no good *Christian* can seriously make a Matter of Dispute; for, how favourable soever the *Gentiles* might look upon it, or how much soever it might obtain among the *Jews*, under the Name of *Polygamy*, nothing is more plain, than that Fornication was accounted an heinous Crime under the *Old Testament*, and that the wisest of the Heathen World always esteem'd Chastity a Virtue. However, since the greatest Part of them acted, as if they thought Fornication a Thing indifferent, and in many of their idolatrous Festivals, made Lewdness a necessary and principal Ingredient, it hence came to pass, that the Council at *Jerusalem* thought proper to insert this Prohibition in their Decree. *Beausobre's* Annotations.

† The *Heathens* of this Age us'd the same Arts to seduce the *Christians*, and bring them to their Temples, that the *Abalites* had formerly done to corrupt the *Israelites*, calling, and inviting them to eat of the Sacrifices, which they

A. M.
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Things strangled, and Blood †, which, in the present Circumstances of the Church, were highly necessary. With this Decree, which was drawn up in the Form of an Epistle, Paul and Barnabas were sent back to the Church of Antioch, and with them the Council join'd Judas † and Silas, two eminent Men of their own Number, that, by their Testimony of what was transacted at Jerusalem, the false Teachers might be silenc'd, and the believing Gentiles confirm'd in the Truth. Being arriv'd at Antioch, they assembled the Church, and presented the decretal Epistle to them, in the Presence of the whole Congregation: Which when they had read, the Gentile Converts rejoiced greatly to find themselves discharg'd from the Burthen of the Law, and confirm'd in their Christian Liberty, by an Apostolick Decree.

Paul at Antioch reproves Peter for Judaizing.

WHILE they were in Antioch, Judas and Silas were not idle; but, being both Men of excellent Gifts in the Interpretation of the Scriptures, they employ'd their Time in confirming Believers in the Truth of Christianity; and, after a short Stay, were, with all Kindness and Civility, dismiss'd by the Church, in order to return to Jerusalem: But Silas, for some Reasons, was unwilling to depart so soon,

and chose rather to tarry with Paul and Barnabas, who, with several others of their Fraternity, employ'd themselves in instructing those, who had already receiv'd the Christian Faith, and in preaching it to others, who had not yet embrac'd it, in this great and populous City.

From Acts i. 10. to the End.

It was not long after the Determination of the Council at Jerusalem, that Peter came to Antioch; where, using their Liberty, which the Gospel had given him, for some Time he conversed familiarly with the Gentile Converts, eating with them, and living in the same Manner as they did: But when some Jewish Christians, still tenacious of the Ceremonial Law, came from Jerusalem, for Fear of offending or displeasing them, he separated himself from the Gentile Converts, and refus'd to eat with them; whereby he not only confirm'd the Jews in their darling Opinions, but filled the Gentiles likewise with new Doubts and Scruples. St Paul, who was not ignorant of what pernicious Influence the Example of so great an Apostle might be, (especially when he saw Barnabas carried away with the Stream of his Diffimulation) was not afraid, even in the Face of the whole Church, to reprove him sharply, for endeavouring to impose that Yoke upon the Gentiles, which he, tho'

they had offer'd to their false Gods. To this Purpose our Saviour, in his Letter to the Church of Pergamus, makes mention of some, who held the Doctrine of Balaam, who taught Balack to cast a Stumbling-block before the Children of Israel, to eat Things sacrificed to Idols, Rev. ii. 14. Great Reason therefore had the Council to forbid Christians this prophane Practice, because (as St Paul expresses his Sense of the Matter) we cannot be Partakers of the Lord's Table, and of the Table of the Devils, 1 Cor. x. 21. i. e. 'tis highly unfit, that Christians, who eat of the Sacrament of the Lord's Supper, should defile themselves with Meats, that have been sacrifice'd to what the Gentiles call Gods, but are, in Reality, no better than Devils. Whitby's Annotations.

† The Jews had so strong an Aversion to Blood, that they accounted all, who made use of it in Food, as Creatures sadly polluted, and gross Transgressors even of the Law of Nature. The Gentiles, on the contrary, look'd upon Blood, as the most delicious Food of their Gods, and thought, that by eating of it, they enter'd into a more intimate Communion with them: And therefore the Prohibition of it was necessary for these two Reasons: 1st, That no Offence might be given to the Jewish Converts, who would be loth to converse, much more to join in any religious Offices, with Persons, who indulg'd themselves in such Meats, as they detested; and 2dly, That the Gentile Converts might be in no Danger of relapsing into Idolatry, which they possibly might do, if a Toleration to eat Things offer'd to Idols were still indulg'd them. Beausobre's Annotations, and Calmet's Commentary.

† It is generally thought, that Judas, who is surnam'd Barnabas, was the Brother of Joseph, or Joseph, who, together with Matthias, was propos'd as a Candidate for the Apostleship, which Judas the Traytor by his Transgression had forfeited; and Silas is suppos'd to be the same Person, that, under the Name of Syllanus, is mention'd in the Title of both St Paul's Epistles to the Thessalonians, and whom St Peter, in his first Epistle, styles a faithful Brother. St Luke says of them both, that they were chief Men among the Brethren, Acts xv. 22. which gives us Room to think, that they were of the Number of the seventy, and might therefore be sent back with Paul and Barnabas, to carry the Decision of the Council to Antioch, because Paul and Barnabas, being strenuous Asserters of the Liberty of the Gospel, might otherwise have been suspected by those of the contrary Party, who maintain'd the Necessity of Circumcision. Calmet's Commentary.

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tho' a *Jew*, thought himself at Liberty to shake off. But how St *Peter* receiv'd this Reproof, we are no where told; and this indeed is the last Time that we read of him in the History of the *Acts*.

Paul and Barnabas part, and take different Ways.
Acts xv. 36.

IT was not long after this, that *Paul* and *Barnabas* resolv'd upon visiting the Churches, which they had lately planted among the *Gentiles*. To this End *Barnabas* propos'd to take his Cousin *Mark* with them, which *Paul* would by no Means agree to, because he had deserted them in their former Journey; so that, after a warm Dispute on both Sides, they separated † from each other: *Barnabas*, with his Nephew, betook himself to *Cyprus*, which was his native Country; and *Paul* (after he had been recommended to the Blessing and Assistance of God by the Prayers of the Church) made choice of *Silas*, for his Companion, in his intended Visitation of the several Places, where he had propagated Christianity.

Silas, Timothy, and Mark, accompany Paul through several Countries.
Acts xvi. 1.

PARTING from *Antioch*, he travelled over the Provinces of *Syria* and *Cilicia*, confirming the Churches, and leaving with them Copies of the *Synodical Decree*,

which had lately pass'd in the Council at *Jerusalem*. Thence, very probably, he failed to *Crete* †, where he planted Christianity, and, having constituted *Titus* to be the Bishop of the Place, left him there to regulate such Matters, as the Shortness of his Stay would not permit him to do. From *Crete* he return'd to *Cilicia*, and came to *Lystra*, where he met with a young Man, nam'd *Timothy*, whose Father was a *Greek* †, but his Mother *Eunice* (from whom he had receiv'd all the Advantages of a pious Education, and an extraordinary Skill in the Sacred Writings) was a *Jewish* Convert. Him *Paul* design'd to make the Companion of his Travels, and a special Instrument in the Ministry of the Gospel: And therefore being willing, in indifferent Matters, to accommodate himself to the Humour of some particular Men, he caus'd him to be circumcis'd, as knowing very well what a mighty Prejudice the Want of that Rite would have been, in the Opinion and Estimation of the *Jews*.

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FROM *Lystra*, *Paul*, with his Companions, pass'd through *Phrygia* † and *Galatia*,

† From hence we may learn, not only that these great Lights in the Christian Church were Men of the like Passions with us, but that God, upon this Occasion, did most eminently illustrate the Wisdom of his Providence, by rendering the Frailties of two such eminent Servants instrumental to the Benefit of his Church, since both of them thenceforward employ'd their extraordinary Industry and Zeal, singly and apart, which till then had been united, and confin'd to the same Place. *Stanhope*, on the Epistles and Gospels, Vol. IV.

† This is one of the noblest Isles in the whole *Mediterranean-Sea*, which had once an hundred considerable Towns or Cities in it, from whence it had the Name of *Hecatonpolis*, and, for the Goodness of the Soil, and Temper of the Air, was likewise stiled *Macarios*, or *Macarionesus*, the happy Island; for tho' the Inland Parts of it are very mountainous, yet are they extremely fruitful, especially of Vines called the *Muscadine*, tho' not so productive of Corn. At present it is commonly called *Candia*, from its principal Town, which bears that Name; is situate over against the Mouth of the *Aegean Sea*, or *Archipelago*; and, while it continu'd in the Hands of the *Venetians*, was an *Archbishop's* See, great, rich, and populous; but, since it came into the Possession of the *Turks*, (which was in the Year 1669) it has lost all Marks of its former Happiness and Grandeur. *Wells's* Geography of the New Testament.

† The Law of *Moses* (as *Grotius* understands it) forbid the *Jewish* Males to marry with Women of another Religion, but did not forbid a *Jewish* Woman to marry with a *Gentile*, (even as *Esther* did with *Abasuerus*) if so be he was a Man of Piety, and moral Honesty. To this Purpose he observes, that *Ezra*, when he went about a Reformation in this Matter, made Enquiry only into those Males, who had taken strange Wives, Chap. ix. and x. but none at all into the Women, who had taken strange Husbands. 'Tis certain however from *Josephus*, that, in his Days, the *Jews* look'd upon both these Practices as contrary to the true Interpretation of their Law, and therefore he calls *Drusilla's* Marriage with *Felix* a manifest Contempt of it. *Antiq. lib. ii. c. 5.* and *Whitby's* Annotations.

† It is a Province of *Asia Minor*, having *Bithynia* to the North; *Galatia* to the East; *Lycia* to the South; and *Mysia* to the West. The Inhabitants of this Country (who are said to have been the Inventors of *Augury*, and other Kinds of Divination) were antiently more superstitious, than the other *Asiatics*, as appears from the Rites, which they us'd in the Sacrifices of *Cybele*, and other Heathen Goddesses. They were noted for their Effeminacy, and Lightness of Conversation, as well as for their servile, and stupid Temper, which gave occasion to these Proverbs, *fero sapiunt Phryges*, and *Phryges plagis fieri solent meliores*. *Wells's* Geography of the New Testament.

A. M.
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50, &c.

Galatia †, in which Country he was entertain'd with great Kindness and Veneration, (e) as if he had been an *Angel sent from Heaven*; and hence he intended to have continu'd his Progress in the *Proconsular Asia*, but that, by a particular *Revelation*, he was forbidden, as yet, to preach the Gospel there. Being therefore come to *Myfia* †, and attempting in vain to go into *Bithynia* †, he came to *Troas* †, where

he had a Vision, commanding him to direct his Course for *Macedonia* †, and where *St Luke* seems to have join'd him, and, for ever-after, to have been his inseparable Companion.

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EMBARCKING therefore at *Troas*, they touch'd upon the Island *Samothracia* †, and, the next Day, landed at *Neapolis* †; a Port in *Macedonia*, from whence they travelled a few Miles to *Philippi* †, a

At Philippi,
Paul ejects a
Spirit of Di-
vination, for
which he and
Silas are put
in Prison, but
afterwards
honourably dis-
miss'd.

Roman

Acts xvi. 11.

† It is a Province of *Asia Minor*, bounded on the *West* by *Phrygia*; on the *East* by the River *Halys*; on the *North* by *Paphlagonia*; and on the *South* by *Lycaonia*. It took its Name from *Galatæ*, or the *Gauls*, who, under their Captain *Leonorius*, (as *Strabo* informs us) left their own Country in *Europe*, and, having rang'd over *Italy* and *Greece*, pass'd into the *Asiatick* Continent, and brought a great Part of it under their Command; but being broken by *Attalus*, King of *Pergamus*, and driven out of other Parts, they were at last confin'd to this Province, where, in a short Time, they establish'd their own Language, which (as *St Jerom* informs us, in his Commentaries on *St Paul's* Epistle to the *Galatians*) was in Use in his Time, and very much like that, which the People of *Triers*, or *Treves*, in the *European Gaul*, are known to speak. *Whitby's* Alphabetical Table, and *Wells's* Geography of the New Testament.

(e) Gal. iv. 14.

† It is a small Province of *Asia Minor*, bounded on the *North* by *Bithynia*; on the *East* by *Phrygia*; on the *West* by *Troas*; and on the *South* by the River *Hermus*. It had its Name, very probably, from the great Quantity of Beech-Trees, which grow there; but why its Inhabitants came to be accounted base and contemptible even to a Proverb, (as *Tully*, in his Oration for *Flaccus*, has noted) we cannot tell. *Whitby's* Alphabetical Table, and *Wells's* Geography of the New Testament.

† It is a Region of *Asia Minor*, bounded on the *North* by the *Euxine* Sea; on the *South* by *Phrygia*; on the *West* by the *Propontis*; and on the *East* by *Galatia*. It had its Name (as most *Geographers* suppose) from one of its Kings, nam'd *Bithynus*; but in what Age he reign'd, they give us no Account: However, since the Times of the *New Testament*, it has been made famous for the first *General Council* held at *Nice*, by the Command of *Constantine the Great*, against the *Arian* Herefy; and for the fourth *General Council* held at *Calcedon*, by Command of the Emperor *Martianus*, for suppressing the Herefy of *Nestorius*. *Whitby's* Alphabetical Table, and *Wells's* Geography of the New Testament.

† This was a small Country belonging to *Phrygia Minor*, according to *Strabo*, and lying on the *West* of *Myfia*, upon the *Hellepont*. It took its Name from its principal City, which was a Sea-Port, about four Miles from the Situation of old *Troy*, so famous in the Works of *Homer*. This City was built by *Lyfimachus*, one of *Alexander's* Captains, who peopled it from the neighbouring Places, and called it *Alexandria*, or *Troas Alexandri*, in Honour of his Master, who himself indeed began the Work, but did not live to bring it to Perfection; but in Process of Time, it lost that Name, and both City and Country was called *Troas* only. *Whitby's* Alphabetical Table, and *Wells's* Geography of the New Testament.

† This is a large Province of *Greece*, bounded on the *North* by the Mountains of *Hemus*; on the *South* by *Epirus* and *Achaia*; on the *East* by the *Ægean* Sea; and on the *West* by the *Ionian* and *Adriatick* Seas. Its ancient Name was *Emmatbia*; but, from the Kings of *Macedon*, it was afterwards called *Macedonia*, and became famous in all Histories, as being the third Kingdom, which, under *Alexander the Great*, obtain'd the Empire of the World, and had no less than an hundred and fifty Nations under its Command. *Whitby's* Alphabetical Table.

† It is a small Island in the *Ægean* Sea, lying *West* from *Troas*, over against the Coast of *Thrace*, from whence it has its Name, to distinguish it from the Isle *Samos*, situate over-against *Ionia*. At present it is called *Samandracbi*, and is said to have more commodious Harbours, than any other Island in this Sea. *Wells's* Geography of the New Testament.

† This Sea-Port, which stood very near to *Thrace*, belong'd at first to that Province, but was afterwards taken into *Macedonia*. *Wells's* Geography of the New Testament.

† This was one of the chief Cities of *Macedonia*, lying to the *West* of *Neapolis*, and formerly called *Dathos*, but afterwards taking its Name from *Philip*, the famous King of *Macedon*, who repair'd and beautify'd it. In Process of Time, it became a *Roman* Colony; for the *Romans* (we must know) had two Sorts of Colonies; such as were founded in Places, where there had never been a City before, or where a former City had been totally destroy'd, and these were peopled with none but *Romans*; and such as were settled in Cities already built, where those, who had serv'd in the Wars, as well as any other *Romans*, that were willing to remove thither, had such a District of the Town assign'd for them to inhabit, and such a Quantity of Ground in the Country for them to till and cultivate. Both these Kinds of Colonies (how far soever distant from *Rome*) enjoy'd the Privileges of *Roman* Citizens, and

A. M.
4055, &c.
Ann. Dom.
51, &c.

Roman Colony. A little † distant from the City, the *Jews* had a *Proseuche*, or Place of Devotion, whither the Apostle and his Company us'd to resort, for the Exercise of their Religion, and the preaching of the Gospel to such as frequented the Place. Here they found several devout Women, and, among others, one nam'd *Lydia*, a Dealer in Purple, whom, when they had converted, they baptiz'd, as likewise her whole Family; and she, in Return, gave them an Invitation to lodge at her House, during the Time of their Abode in that City.

As they were going to this Place of Devotion, they were frequently follow'd by a Maid-Servant, who, being actuated by a Spirit of Divination †, proclaim'd

them to be (as indeed they were) the || *Servants of the most high God*, and Preachers of the Way to Salvation. But *Paul*, well knowing that the *Christian* Religion needed not the Testimony of *Satan* to confirm it, commanded the *Demon*, in the Name of *Jesus Christ*, to come out of her. The *Demon* was forc'd to obey; but immediately rais'd a Storm against the Apostles. For, when the Masters of the Maid saw, that, by this Miracle, all their Prospect of future Gain from her *Divinations* was gone, they apprehended *Paul* and *Silas*, and, having brought them before the Magistrates, to them they insinuated, that, as they were *Jews* †, there was Reason to believe, that they intended to introduce a Religion and Form of Worship, contrary

From Acts i.
10. to the
End.

to

and were govern'd by the *Roman* Laws. Of this latter Sort was the City of *Philippi*, and had this Honour conferr'd on it both by *Julius*, and *Augustus Cæsar*, very probably, in Memory of the two great Battles, that were fought in the Plains adjacent, the former between *Julius* and *Pompey the Great*, and the latter between *Augustus* and *Mark Anthony* on the one Side, and *Cassius* and *Brutus* on the other. *Whitby's* Alphabetical Table, *Calmet's* Commentary, and *Wells's* Geography of the New Testament.

† Because the Laws, very probably, would not permit them to exercise a strange Religion within the City. *Whitby's* Annotations.

† The Words in the Original are πνεῦμα Πύθωνος. All Commentators agree in this, that *Python* is a Spirit, which divin'd, or foretold Things to come. And they generally conclude, that the most famous *Pythonefs* in the World was that at the Temple of *Delphi*. In the Midst of this Temple there was a deep Hole or Pit, from whence proceeded a Vapour, that was apt to disturb the Understanding. The Woman, when she was to foretel any Thing, was plac'd directly over this Hole, on a *Brazen Tripod*, that so she might receive her *Enthusiasm à secretis*, till being thus filled with the Spirit, and retaining in Memory the *Phantasms* rais'd by the Agitation of the *Demon*, she pronounc'd her Oracles, and foretold future Events to those, who came to consult her. Whether the *Pythonefs* at *Philippi* was in this Manner agitated, we have no Manner of Account; but certainly the Apostle was highly commendable for dispossessing the Spirit, since thereby he not only manifest'd the Power of the Name of *Jesus*, but rescue'd the poor Woman likewise from a very troublesome Inmate, if so be it affected her, as it is said to have done the *Sibyl* in *Virgil*:

——— Subitò non vultus, non color unus,
Non comæ mansere comæ, sed pectus anhelum,
Et Rabie fera Corda tument, majorque videri,
Nec mortale sonans, assata est numine, quando
Jam proprio Dei.

Æneid. v.

Whitby's Annotations, and *Calmet's* Commentary.

|| It may seem a little strange, that the *Devil*, who is the *Father of Lies*, and had all the Reason imaginable to vilify and decry *St Paul* and his Companions, should here be tempted to tell Truth in Commendation of them; but for this he had his Design. He knew full well, that, if the *Gentiles* should believe the Character he gave them, this would invalidate the Apostles Preaching and Miracles, and, by supposing a Confederacy between them, make the one be esteem'd the Effects of *Magick*, and the other, no better than the *Doctrines of Devils*. He knew, in like Manner, that, if the *Jews* did not believe his Testimony concerning the Apostles, it would nevertheless leave a bad Impression upon their Minds, and make them entertain a Suspicion of *St Paul* and his Associates, for having the Praise and Approbation of the *Prince of Darkness*; and tho' this *Prince of Darkness* might possibly foresee that *St Paul* would give him no farther Quarter, but instantly dispossess him; yet this might not at all deter him from his Purpose, because he did not doubt, but that his Ejection would draw upon the Apostles and his Friends a violent Persecution, which was the ultimate of his Wish. *Calmet's* Commentary.

† At the first Appearance of the *Christian* Religion, the *Gentiles* look'd upon it as no other than a particular Sect, or Reformation of *Judaism*; because, at that Time, those, who profess'd it, were descended from the same Stock, born in the same Country, observ'd, in the main, the same Laws, ador'd the same God, and receiv'd the same Scriptures. This was enough to denominate them *Jews*: And, accordingly, *Suetonius*, in his Life of *Claudius*, c. 25. tells us, that the Emperor banish'd all the *Jews* out of *Rome*, because they were always raising Tumults

A. M. 4055, *Ec.*
Ann. Dom. 51, *Ec.*

to the Laws of the Roman Empire. Upon this slight Occasion, the Magistrates order'd them (tho' unconvicted) to be scourg'd; and, having committed them to close Prison, gave the Jailor strict Charge to keep them safe, who thereupon, thrust them into the inner Dungeon, and made their Feet fast in the Stocks. But in vain was all his Contrivance. While the Apostles, at Midnight, were singing Hymns and Praises to God, an Earthquake suddenly shook the Foundations of the Prison; the Doors flew open, and their Chains fell off. The Jailor, awaken'd at the Noise, and supposing that the Prisoners had made their Escape, drew his Sword †, with an Intent to kill himself; but being assur'd by St Paul to the contrary, he came trembling in; and, having taken the two Apostles home to his own House, he wash'd their Wounds, entertain'd them courteously, and gave such evident Proof of his Faith and Repentance, as not only to be baptiz'd himself, but to make his whole Family likewise become *Profelytes* to this persecuted Religion.

THE Magistrates, next Morning, reflecting upon what they had done, would have dismiss'd the Apostles *privately*; but the Apostles refus'd to accept of their Discharge, alleging, "That they were not only innocent Persons; but *Denizens* † of Rome; that, as they had been illegally scourg'd and committed, their Delivery should be as *publick*, as was the Injury, and attended with a solemn *Retraction* of what they had done." The Magistrates, when they heard that they insisted on their Privileges, were not a little afraid, and therefore repairing to the Prison, with all Submission, desir'd them to leave the City; which the Apostles, after some Conference with the Converts in Lydia's House, were not averse to do.

From Acts i. 10. to the End.

FROM *Philippi*, Paul and his Companions passing through *Amphipolis* †, and *Apollonia* †, came to *Thessalonica* †, the Metropolis of *Macedonia*, where he disputed in the Synagogues of the Jews three Sabbath-Days successively, proving, from the Predictions of the *Old Testament*, that

At Thessalonica being oppos'd, he goes to Berea, and thence to Athens.

at the Insigation of one *Cressus*: (For so he calls our Lord and Saviour *Jesus Christ*) And, in like Manner, the People of *Philippi*, to make Paul and Silas more odious to the Magistrates, did not stick to acquaint them, that they were *Jews*, and intended some Innovations in Religion. For tho', as yet, there was no express *Edict* against *Christians*, yet there was an old Law of the Romans, which requir'd them to worship the Gods of their own Country only, *Tully de Leg. lib. ii.* and yet, Christianity dissuaded them from this, *For we preach unto you, says St Paul, that ye should turn from these Vanities to the Living God, who made Heaven and Earth, Acts xiv. 15.* Calmet's Commentary, and Whitty's Annotations.

† Among the Greeks and Romans both, *Self-murder* was so common a Thing, allow'd by their *Philosophers*, and practis'd by most of them, that we need not wonder to find the Jailor, for Fear of some severer Punishment, in a ready Disposition to commit it upon himself. Whitty's Annotations.

† Silas might likewise be a Roman Citizen; but, as St Paul was undoubtedly *one*, this was enough to justify the Language, which he uses. The only Dispute is, how he came by this Privilege? And to this some reply, that the City, where he was born, for its faithful Adherence to *Julius Caesar*, was by him made a Roman Colony, and all its Inhabitants admitted to the usual Rights and Immunities of Romans. Others contend, that tho' *Tarsus* might, at that Time, be made a Free Town, yet it was never a Roman Colony, until the Reign either of *Caracalla*, or *Heliogabalus*; and that therefore the Right of a Roman Citizen was not common to all the People of the Place, but only to some particular Persons, who might purchase it, as a Title of Honour, for them, and their Heirs for ever; of whom they suppose St Paul's Father to be one, and that, upon this Foundation, his Son might very properly say, *that he was born free*. However this be, 'tis certain, that the Quality of a Roman Citizen was highly esteem'd, especially in all Roman Colonies, whereof *Philippi* was one. Every Injury offer'd to such a one was look'd upon as an Affront against the Majesty of the whole People of Rome: To bind him was a Violation of the Law, and much more to have him beaten; but to be scourg'd, and bound, without being first legally heard and try'd, was not only against the Roman, but against the Laws of all Nations; and the more publick any such Injury is, the greater is its Aggravation, and the more solemn should its Reparation be. Beaufobre's Annotations, Calmet's Commentary, and Cave's Lives of the Apostles.

† This is a City of *Macedonia*, lying on the Confines of *Thrace*, and so called, because it is encompass'd by the River *Steyman*, the old Boundary between these two Provinces. *Hill's Geography of the New Testament.*

† This is another City of *Macedonia*, lying between *Amphipolis* and *Thessalonica*. Whitty's Alphabetical Table.

† This was the Metropolis, or chief City of *Macedonia*, whose ancient Name was *Thessia*, from whence the Sea

A. M.
4056, &c.
Ann. Dom.
52, &c.

the *Messiah* was to suffer, and to rise again, and that the Blessed *Jesus* was this *Messiah*. Great Numbers, especially of religious *Profelytes*, and several Women of the better Rank and Quality, were converted at his Preaching; but the *unbelieving Jews* rais'd a Tumult in the City, and went to the House of *Jason* *, where *St Paul* lodg'd; but not finding him there, they seiz'd *Jason*, and carry'd him before the Magistrates, where they accus'd him of harbouring in his House Persons disaffected to the *Roman* Government, and who set up one *Jesus* in Opposition to *Cæsar*. He however, upon Security for his good Behaviour, was dismiss'd; and *Paul* and *Silas* (for Fear of greater Disturbances) were by the Brethren convey'd, next Night, to *Beræa* †. Here they found the People in a better Disposition to entertain the Christian Doctrine, but yet not willing to take it merely upon the Apostles Word, until they had examin'd the Scriptures, and found, that their Preaching agreed very well with the Characters therein deliver'd of the *Messiah*; and then great Numbers both of Men and Women of Distinction were converted: But the *Jews* of *Thessalonica*, hearing of their Success, came down to *Beræa*, and there rais'd such Disturbances, that the Brethren

thought proper to send *Paul* privately away to *Athens* †, while *Silas* and *Timothy* continu'd some Time in the Place to confirm the new Believers, but, after that, had Orders to follow him, as soon as possible.

WHILE *Paul* waited for his Company at *Athens*, he went about several Parts of the City, to see the *Rarities* of it, and wherever he came, found Abundance of *Superstition* †, and ignorant *Zeal*, even for *Deities*, that themselves knew nothing of. This therefore he esteem'd no improper Place and Time for him, to apply himself to the Discharge of his great Work; and, accordingly, he not only disputed with the *Jews* and *Profelytes*, in the Synagogues every Sabbath-Day, but took all Opportunities, wherever he met with a convenient Auditory, (and this he seldom miss'd of in the publick *Forum*, where People of all Sorts daily resorted to hear and tell *News*, which was the great Business of their Lives) to instruct them in the Coming of the *Messias*, and in the Doctrine of a *Resurrection*, and *future State*.

ATHENS was, at this Time, the great *Academy* of the *Roman* Empire, and abounded with Philosophers of all *Seets*; but those, whom *St Paul* had chiefly to deal

From Acts i.
10. to the
End.

His Disputes,
and Preaching
at Athens.
Acts xvii. 16.

it stands upon, took its Name. Some are of Opinion, that, being improv'd, and beautify'd by *Philip*, King of *Macedon*, it was called *Thessalonica*, in Memory of the Victory, which he obtain'd over the *Thessalians*; but *Strabo*, and some others, rather think, that it took its Name from *Thessalonica*, the Wife of *Cassander*, and Daughter of *Philip*. At present it is called *Salonichi*, and is thought to retain something of its ancient Wealth and Greatness, having still a safe Harbour for the Benefit of Commerce, and being still an *Archbishop's* See of the *Grecian* Church. *Calmet's* Dictionary, and *Wells's* Geography of the New Testament.

* The *Greeks* say, that he was afterwards made Bishop of *Tarsus* in *Cilicia*.

† This was likewise another great and populous City of *Macedonia*, lying to the South of *Thessalonica*, and almost directly in the Way to *Athens*. *Wells's* Geography of the New Testament.

† This was one of the most renown'd Cities in the World, situate on the Gulph of the *Aegean* Sea, which comes up to the *Isthmus* of the *Peloponessus*, or *Morea*, in that District of *Greece*, properly so called, which was nam'd *Attica*, and was the Parent of that *Dialect*, which is esteem'd the purest and finest *Greek*. The City itself was the great Seat of Arts and Sciences, and (as *Cicero* will have it) the Fountain whence Civility, Learning, Religion, and Laws were deriv'd to all other Nations; so universally flock'd to by those, that had the least Kindness for the *Muses* and good Manners, that he, who had not seen *Athens*, was accounted a *Block*; he, who having seen it, was not in Love with it, a dull, *stupid* *Ass*; and he, who after he had seen it, could be willing to leave it, fit for nothing, but to be a *Pack-horse*. *Wells's* Geography of the New Testament, and *Cave's* Lives of the Apostles.

† Several of their own Writers have made it their Remark, that *Athens* had greater Numbers of *Deities*, and *Idols*, than all *Greece* besides; and *Strabo*, in particular, notes, that the *Athenians* were not more fond of Strangers, than forward to comply with any *Novelties* in Religion, and ready to entertain any foreign *Deities*, and Rites of Worship. *Cave's* Lives of the Apostles.

A. M.
4056, &c.
Ann. Dom.
52, &c.

deal with, were the *Epicureans* † and the *Stoicks*, who treated him with a great deal of Scorn and Contempt, while others look'd upon him as a *Setter-up* of new Gods, (supposing *Jesus* and *Anastasis*, or the *Resurrection*, which he preach'd, to be two new and unheard of *Deities*) and therefore brought him before their famous Senate at *Areopagus* †. Here, in a most excellent Discourse, he endeavour'd to convince them of their present Errors and Delusions, and to inform them who that

true God was, whom they, under false Notions, blindly worshipp'd. "The Deity, to whom they had dedicated an Altar, under the Title of the *unknown God* †, was no other (he told them) than the great God, the Creator of all Things, the Supreme Governor and Ruler of the World; that, as he was infinite in all Perfections, it was not to be suppos'd, that he could be confin'd within any Temple or human Fabric; that any Image could be made

From Acts i.
10. to the
End.

† These two *Seets* were not only contrary to each other in their *Tenets*, but strangely averse to the *Christian Religion*, both in their *Principles* and *Practices*. The *Epicureans* were so, because they found their Pleasures, and jovial Humour, and their loose and exorbitant Course of Life (consequent upon their *Disbelief* of a God, a Providence, and a future State) so much check'd, and controul'd by the strict and severe Precepts of Christ; and because Christianity so plainly and positively asserted a Divine Providence, the *Subsistence* of the Soul, the *Resurrection* of the Body, and State of Rewards and Punishments after Death, which they absolutely deny'd. The *Stoicks*, on the other Hand, tho' pretending to Principles of great and uncommon Rigour and Severity, and such as had the nearest Affinity to the *Christian Religion*, yet found themselves aggriev'd with it. For (besides their Doctrine of Fate, which they made superior to their *Jupiter*) that meek and humble Temper of Mind, that Modesty, and Self-denial, which the Gospel so earnestly recommended, was so directly contrary to the immoderate Pride, and Haughtiness of that *Seet*, who were not asham'd to make their wife Man equal, and in some Things exceed God himself, that 'tis no Wonder, we find them treating a Preacher of such Doctrines with Slight and Disdain, *What will this Babblers say?* Acts xvii. 18. *Cave's Lives of the Apostles.*

† This was a Place in *Athens*, where the Senate usually assembled, and took its Name (as some think) from *ἄγος* which is the same as *Mars*, the God of War, who was the first Person, that was judg'd here for having killed *Apollo's Son*: But, as *ἄγος* does sometimes signify Fighting, Murther, or Violence of any Kind, and *παργή* is properly a Rock, or rising Hill, it therefore seems to denote a Court, situated upon an Eminence, (as the *Areopagus* was) where Causes of Murther, &c. were try'd. This Court, at present, is out of the City, but in former Times it stood almost in the Middle of it. Its Foundations, which are still standing, are built with square Stones of a prodigious Size, in the Form of a *Semi-circle*, and support a *Terras*, or Plat-form, of about an hundred and forty Paces, which was the Court, where this Senate was held. In the Midst of it there was a *Tribunal*, cut in a Rock, and all about were Seats, cut likewise in Stone, where the Senate heard Causes, in the open Air, without any Covering, and (as some say) in the Night-Time, that they might not be mov'd to Compassion at the Sight of any Criminal, that was brought before them. For this Judicature was so famous for its Uprightness, and held by all in such Esteem and Veneration, that, when the Romans had conquer'd Greece, and sent their *Pro-consuls* to rule there, it was no uncommon Thing for them to refer difficult Causes to the Judgment of the *Areopagites*. After the Loss of their Liberty however, the Authority of this Senate (which us'd before to determine in all Causes, both Civil and Religious) declin'd apace, so that, in our Apostle's Time, the *Areopagus* was not so much a Court of Judicature, as a common *Rendezvous*, where all curious and inquisitive Persons, who spent their Time in nothing else, but either in hearing, or telling some new Thing, were accusom'd to meet, Acts xvii. 21. But tho' their Power, in other Matters, was greatly impair'd, yet they seem still to have retain'd the Privilege of canonizing all Gods, that were allow'd publick Worship; and therefore St Paul was brought before them, as an Asserter, and Preacher of such a Deity, as they had not yet admitted among them. *Calmet's Commentary. Beausobre's and Hammond's Annotations.*

† That the *Athenians*, in their publick Places, had Altars without any Names on them, and others inscrib'd to *unknown Gods*, or Demons, is evident from the Testimony of *Lactantius*, who informs us, that, when a great Plague rag'd at *Athens*, and several Means had been attempted for the Removal of it, they were advis'd by *Epimenides* the Philosopher, to build an Altar, and dedicate it τῷ ἀρσένειον θεῷ, to the proper and peculiar God, to whom Sacrifices were due. In *Vita Epimen. lib. xi.* And the *Athenians* (as St *Chrysostom* supposes) not knowing by what Name to call him, erected an Altar with this Inscription, ΘΕΟΙΣ ΑΣΙΑΣ, ΚΑΙ ΕΥΡΩΠΗΣ, ΚΑΙ ΑΙΘΥΗΣ; ΘΕῷ ΑΓΝΩΣΤῷ ΚΑΙ ΞΕΝῷ: To the Gods of Asia, Europe, and Africa, to the strange and unknown God, whereby (as some imagine) the *Athenians* intended the God of the Jews, who had given such wonderful Deliverances to his own People: Nor is this Conjecture unreasonable, considering, that the Writings of *Plato*, *Pythagoras*, and many others, are a plain Proof, that the Scriptures had been read by their Philosophers, tho' not being able to comprehend his Divine Nature and Attributes, they might call him the *unknown God*, in Conformity perhaps to the *Hebrews* themselves, who had the Name of their God in great Secrecy and Veneration, and, from the Mouth of the Prophet, had receiv'd it, as one of his distinguish'd Titles, *Verily thou art a God, that hidest thyself, O God of Israel, the Saviour, Isai. xlv. 15.* *Hammond's Annotations, and Cave's Lives of the Apostles.*

A. M.
4056, &c.
Ann. Dom.
52, &c.

“ to represent him, or that he could stand
“ in need of their Gifts or Sacrifices,
“ who is the sole Fountain of all the
“ Blessings they enjoy’d; that it was en-
“ tirely from him, that they had either
“ Life, Motion, or Existence, as one of
“ their own Poets †, by calling them his
“ Offspring, acknowledg’d: and therefore
“ incongruous it was to think, that their
“ Creator could be the Work of their
“ Hands, as every Image of Gold, Silver,
“ or Stone was; that, tho’ his Divine
“ Patience had, for a long Time, borne
“ with Mens blind Idolatries, yet now he
“ expected a general Repentance, and Re-
“ formation from the World, especially
“ since, by the Publication of the Gospel,
“ he had fully evidenc’d a future Judg-

ment, had appointed the holy Jesus to
“ administer that Judgment, and given us
“ sufficient Assurance of such his Appoint-
“ ment, by having raised him from the
“ Dead.” But, no sooner had he men-
tion’d the Resurrection, than some of the
Philosophers † mock’d, and derided him;
whilst others † express’d their Desire to
hear him upon the same Subject another
Time: And the good Effect of his Dis-
course was, that it converted several of the
best Rank and Quality, among whom was
Dionysius †, one of the Senators of the
Areopagus, and Damaris, whom the An-
tients, not improbably, account his Wife.

From Acts i.
19. to the
End.

FROM Athens St Paul departed to
Corinth †, where he found a certain Jew,
nam’d

At Corinth he
converts Aquila
and Priscilla,
and writes
his first Epi-
stle to the
Thessaloni-
ans. Its Con-
tents.

† The Poet, whom St Paul means, was Aratus, born in Cilicia, and, consequently his Countryman; and, what he attributes to Jupiter, the Apostle applies to the True God, *We are his Offspring*. This indeed was no Argument to the Epicurean Auditors, who held the Poets in great Contempt, because, on all Occasions, they introduc’d the Gods, and taught the separate Existence of human Souls; but it was of great Weight to the common People, who paid a mighty Veneration to the Poets, from whose Works some of the greatest Philosophers then living were wont to borrow Citations, thereby to confirm and adorn their Discourses. To the Honour of human Learning therefore we may observe, that, in the New Testament, the Holy Ghost is pleas’d three several Times to make mention of the Heathen Poets: Of Aratus here, Acts xvii. 2, 8. of Menander, 1 Cor. xv. 33. and of Epimenides. Beaufobre’s and Burkitt’s Annotations, and Bentley’s Sermons at Boyle’s Lectures.

† These were the Epicureans, who believ’d no Resurrection, no Immortality of the Soul, nor any future Judgment, which St Paul here asserts. Whitby’s Annotations.

† These were the Stoicks, who maintain’d a Conflagration, and Reviviscence of the World, held that Souls might live long, tho’ not always, in another State, and allow’d something of future Recompences, tho’ with great Fluctuation. Whitby’s Annotations.

† He is said, in his Youth, to have been bred at Athens, in all the learned Arts and Sciences, and, at the Years of five and twenty, to have travelled into Egypt, there to perfect himself in the Study of Astronomy, for which that Nation had the Renown. When our Saviour dy’d, he was at Heliopolis, where, observing the miraculous Darkness, that attended his Passion, he broke out into this Expression, ——— That certainly, at that Time, either God himself suffer’d, or was much concerned for somebody that did. Returning to Athens, he became one of the Senators of the Areopagus; disputed with St Paul, and by him was converted, instructed, and consecrated Bishop of Athens; where, having labour’d much in the Defence and Propagation of the Gospel, and suffer’d a great deal in that Cause, he crown’d his Life, and Confession, with a glorious Martyrdom, being burnt to Death at Athens, in the 93d Year of Christ. Cave’s Lives of the Apostles, Stanhope, on the Epistles and Gospels, and Calmer’s Dictionary, under the Word.

† Corinth, which was antiently called Epyrus, was the Capital of Achaia, and had its Name from one Corinthus, who took, and rebuilt it. Its Situation, which is on the Bottom of the Isthmus, or Neck of Land, which joins Peloponnesus, or the Morea, to the main Continent, made it capable of commanding all Greece; but its Inhabitants, living upon two Seas, which drew the Trade both of the East and West from all Parts, were chiefly given to Commerce, which procur’d them Abundance of Wealth; but then this Wealth produc’d Pride, Ostentation, Effeminacy, and all Manner of Vice in them. Lasciviousness, in particular, was not only tolerated here, but, in some Sort, consecrated, by the Worship of Venus, and the publick Prostitution of those, who were devoted to her. Here liv’d that famous, or rather infamous Whore, Thais, who exacted ten thousand Drachmas for one Night’s Lodging, which made Demosthenes cry out, *Nolo tanti emere Paenitentiam* i. e. *I will not purchase what I must repent of, at so dear a Rate*. But, what this City was most memorable for among Heathen Authors, was its Citadel, which was called *Acracorinthus*, from its being built on an high Mountain, or Rock, and for its Insolence against the Roman Legates which made L. Mummius destroy it; but, in its Conflagration, so many Statues of different Metals were melted down, that the Remains of them made the famous Corinthian Brass, which was accounted more valuable, than either Gold or Silver. After this Destruction it was restor’d by Julius Caesar to its former Splendour, and, in a short Time, became the most beautiful City of all Greece, insomuch, that the neat Order of Pillars, which are us’d, at this Day, in the Decoration of all fine Buildings, took from this Place the Name of Corinthian Pillars. Whitby’s Alphabetical Table, Calmer’s Commentary, and Wells’s Geography of the New Testament.

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52, &c.

nam'd *Aquila* †, lately come from *Italy*, with *Priscilla* his Wife, because the Emperor *Claudius*, towards the latter End of his Reign, had made an Edict † to banish all the *Jews* from *Rome*; and, having instructed them in the Christian Faith, he took up his Lodgings, and wrought with them, (for they by Profession were *Tent-Makers* †; as well as himself) and, every Sabbath-Day he preach'd in the Synagogues, labouring to convince both *Jews* and *Greeks*, that *Jesus* was the true *Messias*.

BEFORE *Paul* departed from *Athens*, *Timothy*, according to his Request, came to him from *Berea*; and brought him an Account, (f) that the new Christians at *Theffalonica*, had been under great Persecution, ever since he left them. This oblig'd *Paul* to send him back again into *Macedonia*, in order to establish, and comfort the Brethren under their Afflictions; which when *Timothy* had done, he took *Silas* along with him, and return'd from *Theffalonica* with the joyful News of the stedfast Adherence to the Truth, which that Church had shewn in all its Distresses. This was a Matter of no small Consolation to the Apostle, who thereupon

wrote his first Epistle to the *Theffalonians*: (g) "Wherein he highly applauds their Courage and Zeal; in the Belief of the *Christian* Religion; and exhorts them to a noble Constancy, and Perseverance amidst their Afflictions: Wherein he commends their Charity to the Believers of *Macedonia*; and gives them many Instructions concerning a good Life, and Conversation: Wherein he exhorts them to the Practice of all Purity and Holiness, especially in the Use of the *Marriage-Bed*; to avoid Idleness; to be diligent in their Callings, and not immoderate in their Grief for the Dead; and wherein he instructs them in the Doctrine of the Resurrection, the Manifest of Christ's coming to Judgment, and the Obligation all were under to make a timely Preparation for it."

UPON the Accession of *Timothy* and *Silas*, St *Paul* preach'd the Doctrine of Christ with fresh Ardour to the *Jews*; but, when he perceiv'd, that instead of attending to it, they only oppos'd it with blasphemous and opprobrious Language, he openly declar'd his Rejection of them, and Purpose of applying himself to the *Gentiles* †. How-

From Acts i.
10. to the
End of the
Book.

He here makes
some Converts,
but is oppos'd
by the Jews.

ever,

† *Aquila* was a Native of *Pontus*, in *Asia Minor*, and, together with his Wife *Priscilla*, (who is sometimes called *Prisca*) was made a Convert to the *Christian* Religion by St *Paul* at *Antioch*. When the Apostle left that City, in order to return to *Jerusalem*, these two Persons accompany'd him as far as *Ephesus*; where he left them, for some Time, to preach the Gospel, and, by their Example and Instruction, to confirm the Faithful in that Church. Here it was, that they did him singular Service, and for his Life laid down their own Necks, as himself acknowledges, *Rom. xvi. 4*. When he wrote his Epistle to the *Romans*, they were return'd to *Rome*, because he therein salutes them with great Commendations; but, when he wrote his second Epistle to *Timothy*, they were come back to *Ephesus*; because in it he desires him to salute them in his Name. *2 Tim. iv. 19*. What became of them after this, we have no certain Account, but 'tis suppos'd, that they continu'd at *Ephesus*, until the Time of their Death, which, according to the *Roman Martyrologies*, is set down on the eighth of July. *Calmet's Commentary and Dictionary*.

† *Suetonius*, in his Life of *Claudius*, makes the Occasion of this Decree to have been the Tumults, which the *Jews* (or *Christians*, who went under the Notion of *Jews*) were perpetually fomenting in *Rome*: But, as we find nothing of this in any other Historian, 'tis rather suppos'd, that this Severity proceeded from the Behaviour of some Thieves in *Judea*, who had assaulted a Servant of the Emperor's, named *Stephen*, taken from him the Imperial Baggage, and killed the *Roman* Troops, that were appointed to guard it; as both *Tacitus*, in his *Annals*, lib. xii. and *Josephus*, in his History of the *Jewish Wars*, lib. ii. have inform'd us. *Whitby's Annotations*.

† It was a receiv'd Custom among the *Jews*, for every Man, of what Rank or Quality soever, to learn some Handy-craft; for one of their proverbial Expressions is, that whoever teaches not his Son a Trade, teaches him to be a Thief: And, in those hot Countries, where Tents (which were commonly made of Skins, or Leather, sew'd together, to keep out the Violence of the Weather) were us'd not only by Soldiers, but by Travellers, and others whose Business requir'd them to be abroad, a Tent-Maker was no mean or unprofitable Employ. *Stanhope*, on the Epistles and Gospels, and *Pool's Annotations*.

(f) *1 Theff. iii. 1*, &c.

(g) *Ibid. passim*.

† His Words are, *from henceforth I will turn to the Gentiles*, *Acts xviii. 6*; and these, at first Sight, seem to be a Declaration, that he would leave off preaching to the *Jews*, wherever he came, and wholly apply himself to the Conversion of the *Gentiles*; but, by comparing his Actions with the Places, where this Phrase, or something like it

does

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4057, &c.
Ann. Dom.
535, &c.

ever, before he did this, some Persons of Distinction among them, such as *Crispus* †, the chief Ruler of the Synagogue, and *Stephanus* and *Gaius*, together with their whole Families, had embrac'd the Doctrine of the Gospel, and were baptiz'd into the Christian Faith. Among the *Gentiles*, he made a Multitude of Converts, and, by a Vision from Heaven, being encourag'd to proceed in his Ministry with Boldness, under the Divine Protection, and in certain Hopes of Success, he there continu'd for the Space of one whole Year, and six Months.

Acts xviii. 12.

DURING his Stay in this Place, the *Jews* made a general Insurrection against him, and brought him before *Gallio* †, who, at that Time, was Pro-Consul of *Achaia*, accusing him of attempting to introduce a new Religion, contrary to what was establish'd by the *Jewish* Law, and permitted by the *Roman* Powers. But, as *Gallio* apprehended, that this was a Controversy, which fell not under the Cognizance of the *Civil* Judicature, he

would have no Concern in it, and therefore order'd his Officers to drive them out of the Court: Whereupon the common People took *Sosthenes* †, a Ruler of the Synagogue, and one of St *Paul*'s chief Accusers, and beat him publicly before the Tribunal; but this gave the Pro-Consul no Disturbance.

From Acts i.
10. to the
End.

AFTER this Tumult was over, St *Paul* continu'd some Time in *Corinth*, and, before his Departure thence, wrote his second Epistle to the *Thessalonians*: (b) "Wherein he endeavours to confirm their Minds in the Faith, and to animate them courageously to endure Persecution from the unbelieving *Jews*, a lost and undone Race of Men, whom the Divine Vengeance was ready to overtake: Wherein he rectifies the Misinterpretation, which false Teachers had made of some Passages in his former Epistle, relating to the Day of Judgment, as if it were just at Hand, and shews what Events (especially that of

And from
hence he
writes his se-
cond Epistle to
the Thessalo-
nians. Its
Contents.

" Man

does occur, it appears, that he only intended to say, he would no longer preach to the *Jews of that Place*: For after this is said, we find him still entering into the Synagogues, and preaching to the *Jews*, and calling upon them to hear the Word, *Acts* xv. 8. and xxviii. 23, &c. *Whitby's* Annotations.

† *Crispus* is said to have been made by St *Paul* Bishop of *Agina*, an Island near *Athens*; and *Origen* makes mention of one *Gaius*, a Disciple of St *Paul*, who by him was appointed Bishop of *Thessalonica*, but of *Stephanus* we have no other Account, than what we learn from the *Acts of the Apostles*. *Calmet's* Dictionary.

† The Name of this Pro-Consul was once *Marcus Annæus Novatus*, but being adopted by *Lucius Junius Gallio*, he took the Name of his adoptive Father, and was Brother to the famous *Seneca*, Tutor to *Nero*. To him it is, that that Philosopher dedicates his Book *De Vita Beatâ*; and of him the *Roman* Historians give us the Character, that he was a Man of sweet Temper and Disposition, an Enemy to all Vice, and particularly a Hater of Flattery. He was twice made Pro-Consul of *Achaia*; first by *Claudius*, and afterwards by *Nero*; but, as he partook of his Brother's Prosperity, when he was in Favour at Court, so was he a Sharer in his Misfortunes, when he fell under *Nero's* Displeasure, and at length was put to Death by the *Tyrant*, as well as his Brother. *Calmet's* Commentary, *Pool's* and *Beaufobre's* Annotations.

† *Crispus*, we read, was Ruler of the Synagogue at *Corinth*; and therefore we may suppose, either that there were more Synagogues in that City than one, or that there might be several Rulers in one and the same Synagogue; or that *Crispus*, after his Conversion to Christianity, might be succeeded in that Office by *Sosthenes*; but then, we are at a Loss to know, who the People were, that thus beat and misus'd him. The *Greek* printed Copies tell us, that they were the *Gentiles*; and those, who read the Text thus, imagine, that when they perceiv'd the Neglect and Disregard, wherewith the Pro-Consul receiv'd the *Jews*, they, to insult them the more, fell foul upon the Ruler of their Synagogue, who was at their Head, whether out of Hatred to them, or Friendship to St *Paul*, it makes no Matter. But others think, that *Sosthenes*, however Head of the Synagogue, might be a secret Friend and Disciple of St *Paul*, and that the other *Jews*, seeing themselves neglected by *Gallio*, might vent their Malice upon him; for they suppose, that this was the same *Sosthenes*, whose Name St *Paul*, in the Beginning of his First Epistle to the *Corinthians*, written about three Years after this Scuffle happen'd at *Corinth*, joins with his own. It must be own'd however, that this Opinion was not universally receiv'd, since, in the Time of *Eusebius*, it was thought, that the *Sosthenes*, mention'd in the Epistle, was one of the LXX Disciples, and, consequently, could not be the Chief of the Synagogue of *Corinth* twenty Years after the Death of *Jesus Christ*. *Beaufobre's* Annotations, *Calmet's* Commentary, and Dictionary.

(b) 2 Thess. passim.

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54, &c.

“*Man of Sin*) must precede the Approach
“ of that Day; and wherein, having
“ crav’d their Prayers in *his* *Behalf*, and
“ made his Request to God in *theirs*,
“ he concludes with divers Precepts, es-
“ pecially to shun Idleness and ill Com-
“ pany, and *not to be weary in Well-*
“ *doing.*”

He goes to Je-
rusalem at the
Passover by the
Way of Ephe-
sus, and after
that, returns
to that City
again.

HAVING thus planted the Church of
Corinth, St Paul resolv’d to return into
Syria, and, taking along with him *Aquila*
and *Priscilla*, from *Cenchrea*, (the Port
or Road for Ships in the *Archipelago*, be-
longing to *Corinth*) he sail’d to *Ephesus* †;
where he preach’d a while in the Syna-
gogue of the *Jews*; but, being resolv’d to
be at *Jerusalem* at the *Passover*, he could

not be persuaded to stay longer. Leaving
therefore *Aquila* and *Priscilla* at *Ephesus*,
and promising (if God would permit) to
return to them again, he set sail for *Cæ-*
sarea in *Palestine*, and from thence pro-
ceeded to *Jerusalem*. After he had visit-
ed the Church, and kept the Feast, he went
down to *Antioch*; and having there stayed
some Time, he travers’d the Countries of
Galatia and *Phrygia*, confirming, as he
went along, the new-converted *Christians*,
and so return’d to *Ephesus*.

From Acts i.
10. to the
End.

IN his Absence, *Apollos*, a *Jew* of *Ale-*
xandria, eminent for his *Eloquence*, and
great Knowledge of the *Old Testament*,
came to *Ephesus*, and, tho’ he was only
initiated by the Baptism of *John* ‖, yet
being

† *Ephesus*, the Metropolis and principal Mart of the *Proconsular Asia*, is situated upon the River *Cayster*, and on the Side of a Hill, which, toward the *West*, has the Prospect of a lovely Plain, water’d and beautify’d with the pleasant Circles of the River, turning and winding in so many curious Mazes, that some Travellers have mistaken it for the *Meander*, and this the rather, because the *Turks* gave it the Name of the *Lesser Mendres*. Among heathen Authors this City was once much celebrated for its famous Temple of *Diana*, which, for its Largeness, and Workmanship, was accounted one of the *seven Wonders* of the World. It is said to have been 425 Feet long, 220 broad, and to have been supported with 127 Pillars of Marble, 70 Feet high, whereof 27 were most curiously wrought, and all the rest polish’d. One *Ctesiphon*, a famous Architect in his Time, contriv’d the Model of it, and that with so much Art and Curiosity, that it took up two hundred Years before it was finish’d, even tho’ it was built at the common Charge of all *Asia* properly so called. After it was finish’d, it was seven Times set on Fire; but once more especially, on the very same Day that *Socrates* was poison’d, 400 Years before *Christ*; and, at another Time, (when *Erostratus* fir’d it only to get himself a Name) on the same Night, that *Alexander the Great* was born. It was rebuilt however, and beautify’d by the *Ephesians*, to which Work the Ladies of *Ephesus* contributed very largely. In the Time of our Apostle, it retain’d a great deal of its former Grandeur; but, at present, it is only an Heap of Ruins, and the very Place, where it once stood, is so little known, that it affords Matter of various Conjecture to Travellers. The only two Buildings, worth Observation, are a strong and lofty *Castle*, situated on an *Eminence*, and a beautiful *Church*, honour’d with the Name of St *John*, but now converted into a *Turkish Mosque*. All the rest of the Place is the Habitation of Herdsmen and Farmers, who live in low and humble Cottages of Dirt, cover’d on the Top with Earth, and shelter’d from the Extremity of the Weather by mighty Masses of ruinous Walls, the *Pride* and *Ostentation* of former Days, and, in these, the *Emblem* of the Frailty of the World, and the transient Vanity of human Glory. *Whitby’s* Alphabetical Table, and *Wells’s* Geography of the New Testament.

‖ The Account, which St Paul gives us of the Baptism of *John*, our Saviour’s Forerunner, is this. ——— John verily baptized with the Baptism of Repentance, saying to the People, that they should believe on him, who should come after him, i. e. on Jesus Christ, *Acts* xix. 4. And herein he discovers a wide Difference between the Baptism of *John*, and that of *Jesus Christ*, viz. that the Baptism of *John* was a solemn Rite of renouncing Sins, and Profession of Obedience for the future; that it open’d a Way for a more perfect Institution of the like Nature, and exhibited *Christ* as the Object of Faith, and the Master and Guide, which Men ought to follow. For, being thus baptiz’d, they were thereby led and consign’d over to him, and qualify’d for the Christian Baptism, which vastly exceeds the other both in Dignity and Efficacy. For here the Spirit accompanies the Water: This confirms, and compleats that Pardon of Sins, and those Assistances of Grace, which belonged to no other Washings, farther than as they were Approaches to the *Christian*, which is therefore, by Way of Distinction and Eminence, stiled the *Washing of Regeneration, and Renewing of the Holy Ghost*, *Tit.* iii. 5. But, if the Baptism of *John* was so imperfect, how came it to pass, that, even twenty Years after our Lord’s Ascension, this *Apollos* should have no Knowledge of any other? Or, being so well acquainted with the Doctrine of *Christ*, to be able to teach others, how could he be ignorant of the Necessity of his Baptism? Now the only Reply to this is, ——— That *Apollos* might be one of those *Jews*, who, having receiv’d the Baptism of *John*, some two or three and twenty Years before, might, soon after that, or before the miraculous Effusion of the *Holy Ghost* on the Apostles at the Day of *Pentecost*, remove from *Judea* to *Alexandria*, where, having not yet seen any of the Gospel-Historians, that might possibly be publish’d at this Time, nor had an Opportunity of conversing with any of the Apostles, to gain farther Information, he acquiesc’d in the

Baptism

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being by *Aquila* and *Priscilla* more fully instructed in the Rudiments of the Christian Religion, and baptiz'd, he taught the Word of God with great Boldness, and a most powerful Zeal. After some Stay in *Ephesus*, he obtain'd commendatory Letters † from the Brethren, and with them went over to *Corinth*, where he prov'd highly serviceable, and (k) water'd what St Paul had before planted, confirming the *Disciples*, and convincing the *Jews*, that *Jesus* was the true and only *Messias* promis'd in the Holy Scriptures.

Where he baptizes several Converts, confers on them the Holy Ghost, and cures Diseases most wonderfully.

AT St Paul's Return to *Ephesus*, he found several Disciples, as well as *Apollos*, who had receiv'd no more, than the Baptism of *John*, and had never once heard of the Gifts of the *Holy Ghost*: However, when they were sufficiently instructed in the Principles of *Christianity*, and solemnly admitted to *Christian Baptism*, upon the Imposition of the Apostle's Hands, they immediately receiv'd the Holy Ghost, in the Gift of Tongues, Prophecy, and other miraculous Powers, that were conferr'd on

them. For three Months after this, St Paul went into the *Synagogues*, and preach'd to the *Jews*, endeavouring, with much Earnestness, to convince them, that *Jesus Christ* was the true *Messiah*; but when, instead of Success, he met with nothing but Refractoriness and Infidelity, he left the *Synagogues*, and, for the Space of two Years, instructed the *Heathen Converts*, as well as all others, who resorted to him in the School of one *Tyrannus* †. By this Means all the Inhabitants of the *Proconsular Asia* had an Opportunity of having the Gospel preach'd to them, and of seeing it confirm'd by Miracles of an extraordinary Nature, which St Paul was enabled to do; insomuch, that if *Napkins* or *Handkerchiefs* were but touch'd by him, and apply'd to those, who were any ways sick, or possess'd with Devils, they immediately receiv'd Cure.

From Acts i.
10. to the
End.

SEVEN Brothers, the Sons of one *Sceva*, a *Jewish Priest*, who travelled from Town to Town to cure Diseases, and cast out Devils by their *Exorcisms* †, observing with

Baptism he had receiv'd, until he came to understand better: Unless we suppose, with St Chrysostom, (Hom. 40.) that God vouchsafed him (as he did *Cornelius*) the Baptism of the Spirit, (which supply'd the Want of external Baptism) both as an Encouragement, and Recompence for his Zeal in preaching the Gospel. What became of this great Preacher, after his Return from *Corinth* to *Ephesus*, we have no Manner of Account, unless we may credit what St Jerom tells us of him, viz. that being dissatisfy'd with the Division, which his Preaching at *Corinth* had occasion'd, 1 Cor. iii. 7. he retir'd into *Crete* with *Zena*, a Doctor of the Law; but that after St Paul, by his Letter, had appeas'd that Dissention, he return'd again to *Corinth*, and was made Bishop of that City. Stanhope, on the Epistles and Gospels, and Calmet's Commentary.

† That commendatory Epistles, certifying the Piety, and Orthodoxy of the Person, to whom they were given, and recommending him to an hospitable Reception in the Places, which he travelled to, were an antient Custom in the *Primitive Church*, is evident from the Testimony of several Fathers, and other Ecclesiastical Writers; but whether they took their Rise from *Tessere Hospitalitatis* among the *Heathens*, or from the *Jews*, among whom the same Custom prevailed, is a Point, wherein the Learned are not agreed. Hammond's, and Whitby's Annotations.

(k) 1 Cor. iii. 6.

† Among the *Jews* there were two Kinds of Schools, wherein the Law was taught, *private*, and *publick*. Their *private* Schools were those, wherein a Doctor of the Law entertain'd his Scholars, and were usually stiled *Houses of Learning*. Their *publick* Schools were those, where their *Consistories* sat to resolve all Difficulties, and Differences of the Law: But it seems most likely, that the *Tyrannus*, who lent St Paul his School to preach in, was not a *Jew*, but a *Gentile*; not a Doctor of the Law, but some Philosopher, or publick Professor of *Rhetorick*, whom the Apostle had converted; because, when he departed from the *Jews*, and separated the *Disciples*, Acts xix. 9. 'tis reasonable to think, that the Place, made use of for their Instruction, should appertain to a *Gentile*, rather than a *Jew*. Horvell's Annotations.

† The Word comes from the Greek ἐξορκίζω, which signifies to adjure, or to use the Name of God, with a Design to drive Devils out of Places, and Bodies, which they possess. And that the *Jews* had several Incantations in Use and Veneration, which they had in greater Credit, because of an Opinion, common among them, that they had been invented by *Solomon*, is evident from the Testimony of *Josephus*. That, even in our Saviour's Time, Exorcisms were very frequent among them, is manifest from these Words of his, If I by Beelzebub cast out Devils, by whom do your Children cast them out? Therefore they shall be your Judges, Matth. xii. 27. And that they practis'd their Exorcisms sometimes with Success, is plain from the Acknowledgment of *Irenaeus*, who says, All things are subject

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54, &c.

with what Facility St. Paul effected his miraculous Cures, and Dispossession, attempted themselves to do the like, and, to add greater Force to their Charms, presum'd to change their Form †, by invoking the Name of Jesus over a *Demoniac*: But here it pleas'd God to put a visible Difference between those, that apply'd this powerful Name regularly, and with Commission, and others, who, of their own Heads, and for ill Designs, dar'd to usurp it: For the *Demoniac*, falling upon the *Exorcists*, tore off their Cloaths, wounded their Bodies, and scarce suffer'd them to escape with their Lives. This was an Event, which, when the Jews and Gentiles in *Ephesus* came to know it filled them with such a reverential Fear, that none dar'd to mention the Name of Jesus, but with a profound Respect; and that many, who had addicted themselves to the Study of *Magick* †, came, and confess'd their Sins, and publicly burnt their Books †, which amounted to the Value of above fifteen hundred Pounds in our Money. So prevalent was the Gospel of God in these Parts!

WHILE St Paul was thus diligently

puruing his Ministry, St. Peter was preaching the Gospel to the Jews in several Provinces of the *Lesser Asia*, and so, travelling Eastward, came at length to the antient City of *Babylon* † in *Chaldaea*, from whence he wrote his first Epistle, which is called a *Catholick*, or general Epistle, to the converted Jews, that were of the Dispersion; and, after solemn Thanksgiving to God for their Call to Christianity, whereby they had obtain'd a lively Hope of an eternal Inheritance in Heaven; he advises them to the Practice of several Virtues, as a Means to make their Calling and Election sure; viz. That they should live in a constant Worship, and Fear of God, and imitate their Master, Jesus Christ, in Holiness and Purity; that they should be diligent Hearers of the Gospel, and grow up to Perfection by it; that they should lead exemplary Lives among the Gentiles, abstaining from carnal Lusts, and behaving themselves with Modesty, thereby to convince their Enemies, that Calumnies were unreasonable; that they should behave themselves well under their respective Relations, submitting themselves

From Acts i. 10. to the End.

Peter's Travels in preaching the Gospel, and the Contents of his first Epistle.

to the Most High, and, by Invocation of his Name, even before the Advent of our Lord, Men were saved from evil Spirits, and all Kinds of Demons. Calmet's Dictionary, and Commentary, on Acts xix. 13. and Whitby and Grotius, on Matth. xii. 27.

† Their common Form of Incantation was, in the Name of the God of Abraham, Isaac, and Jacob.

† *Ephesus*, above all other Places in the World, was noted of old for the Study of *Magick*, and all secret and hidden Arts, insomuch, that the *Ἐφεσια γράμματα*, or *Ephesian Letters*, so often spoken of by the Antients, (which were certain obscure and mystical Spells and Charms, whereby they endeavour'd to heal Diseases, and drive away evil Spirits) seem to have been first invented in this City. Cave's Lives of the Apostles.

† Tho' these Books were of great Value, yet we find they did not sell them, because they would not be Gainers by these wicked Arts, nor would they contribute, by selling them, to the teaching of others the same Arts; but they rightly adjudg'd them to the Flames, to which they were condemn'd before by the Laws of the Empire: For they prohibited any to keep Books of *Magick*, and, where any such were found, order'd, that their Goods should be forfeited, the Books publicly burnt, the Persons banish'd, and (if of meaner Rank) beheaded. Whitby's Annotations, and Cave's Lives of the Apostles.

† Those, who take *Babylon* in a mystical Sense, understand by it *Rome*, from whence they suppose, that St. Peter wrote this Epistle, not long after his coming thither; and for the Confirmation of this, they tell us, that St. John, in his Book of Revelations, calls *Rome* by the Name of *Babylon*, either from its Conformity in Power and Greatness to that antient City, or from its Resemblance of it in Idolatry, and Oppression of God's People. Others, who still take it in a figurative Sense, by *Babylon* had rather understand *Jerusalem*, no longer now the holy City, for they, but a Kind of spiritual *Babylon*, in which the Church of God did, at this Time, groan under great Servitude and Captivity; and, to support this Notion of the Word, they produce the Authority of some Fathers, who understood that of the Prophet, *We would have healed Babylon, but she is not healed*, in this Sense, Jer. li. 9. But, as a mystical and figurative Sense does not so well agree with the Date of a Letter, and, to conceal the Place, from whence they wrote, was never the Practice of any of the Apostles, 'tis more natural to understand it of *Babylon* properly so called, tho' whether it was *Babylon* in *Egypt*, where St. Peter might preach the Gospel, or *Babylon*, the antient Metropolis of *Assyria*, where, ever since the Time of their Captivity, great Numbers of Jews were settled, we leave the inquisitive Reader to determine. Cave's Lives of the Apostles, and Beaufobre's Preface sur la 1. Epitre de St. Pierre.

A. M.
4058, &c.
Ann. Dom.
54, &c.

“ themselves to their Governors, whether
“ *supreme* or *subordinate*; that Servants
“ should obey their Masters, Wives be
“ subject to their Husbands; and Hus-
“ bands honour their Wives; that they
“ should all love one another fervently,
“ and unfeignedly, bear Afflictions pa-
“ tiently, live in Union, and sympa-
“ thize with each other in their Afflic-
“ tions; and lastly, that the *Ministers* and
“ *Pastors* of the several Churches should
“ take special Care of the Flocks com-
“ mitted to their Charge, teach them
“ diligently, and govern them gently, not
“ seeking their own Gain and Profit,
“ but the Salvation of the People's Souls.”
This is the Purport of the Epistle, and
the Whole is written with a Fervour and
Zeal, not unbecoming so great an Apostle.
But to proceed with St Paul.

Paul's Stay at
Ephesus, from
whence he
wrote his first
Epistle to the
Corinthians.
Its Contents.

Acts xix. 21.

AFTER a Stay of above two Years in
Ephesus, he determin'd to return into *Ma-*
cedonia and *Achaia*, and, having winter'd
in *Corinth*, to pass thence to *Jerusalem*,
where he purpos'd to celebrate the Feast
of *Pentecost*, and, after that, to proceed in
his long intended Journey to *Rome*. In
Pursuance to this Design, he sent *Timothy*,
and *Erastus* † before him into *Macedonia*,
but himself stay'd behind at *Ephesus*, very

probably to answer a Letter, which *Apol-*
los, and some other Brethren had brought
him from the Church of *Corinth*, desiring
his Resolution of several Points relating to
Marriage, and Chastity, and some other
Subjects. The *Corinthians* were, at this
Time, unhappily divided into Parties and
Factions upon Account of their *Teachers*,
each one preferring the Person, from
whom he had receiv'd his Instruction, and
disparaging the rest. They committed
great Disorders in their *Love-Feasts* †, and
celebrated the Holy Sacrament very irre-
verently. They were addicted to *Forni-*
cation, and one, in particular, had run
into *Incest*, in marrying his *Father's Wife*.
They were unjust, and fraudulent in their
Dealings; they went to Law at *Heathen*
Tribunals; and, among them, were found
some, who were bold and profligate
enough, to deny the *Resurrection*. In
Opposition to all this, the Apostle, (in
what is called his † *first Epistle to the*
Corinthians) “ shews the *Equality* of
“ Christ's Ministers, and their Insuffi-
“ ciency for the Work, to which they are
“ ordain'd, without the Divine Assistance;
“ orders the incestuous Person to be *ex-*
“ *communicated*, lest his Example should
“ infect others; blames their litigious Law-
“ Suits,

From Acts i.
10. to the
End.

† *Erastus* was very probably born at *Corinth*, and, as the Apostle informs us, was made *Chamberlain* of that City, *Rom. xvi. 23.* but being converted by St Paul, and resolving to pursue his Fortune, he resign'd his Employment, follow'd him all along, until his last Voyage to *Corinth*, in the Way to *Rome*, where the Apostle suffer'd Martyrdom. The *Latin Writers* say, that St Paul left *Erastus* in *Macedonia*; that he made him Bishop of that Province, and that he dy'd a Martyr at *Philippi*; but the *Greeks*, in their Calendars, make him Bishop of *Paneas*, near the Sources of the River *Jordan*, give him the Title of an *Apostle*, place him in the Number of the *seventy Disciples*, and say, that he dy'd in Peace, after having gone over all the Earth, preaching the Faith of Jesus Christ: But not any of these produce one Proof of what they say. *Calmet's Commentary.*

† These *Feasts of Charity*, which were in Use among the *Primitive Christians*, in Memory of the last Supper, which our Blessed Saviour had with his Apostles, when he instituted the Holy *Eucharist*, were kept in the Church, towards the Evening, after the common Prayers were over, and the Word of Salvation had been heard. When this was done, the whole Congregation eat together what every one had brought with him, in great Simplicity and Union, so that there was no Distinction between Rich and Poor; and, after a frugal and modest Supper, they partook of the *Sacrament*, and gave each other a *Kiss of Peace*, and so departed. But this Custom, as good and laudable as it was in its *Original*, came, in a short Time, to be abus'd. *Calmet's Dictionary*, under the Word *Agape*.

† That this was an Epistle written by St Paul the Apostle, as is asserted in the first Verse, was never once doubted in the Church of God; but whether it was his *first Epistle to the Corinthians*, has been a Matter of Dispute; because he says in it, *I have written to you an Epistle*, Chap. v. 9. which seems plainly to relate to a former Epistle. But, as none of the *Antients* ever ascrib'd to St Paul, more than *fourteen* Epistles, even including that to the *Hebrews*, no Christian Writer ever cited any Thing from an Epistle of his to the *Corinthians*, suppos'd to be lost; and all the *Greek Scholiasts* declare, that the Apostle, in these Words, speaketh not of another, but of this very Epistle, the Words *ἡ ἡμετέρα ἐπιστολή*, which we translate *I wrote*, should rather be render'd *I had wrote*, (it being a common Observation of *Grammarians*, that the *Aorist* is so called, because it is of an *indefinite* Signification, sometimes us'd for the *perfect*, and sometimes for the *pluperfect Tense*, *I had wrote*) but made some Alteration in my Letter, before I sent it. *Whitby's Preface to the first Epistle to the Corinthians.*

A. M. 4061, 65^c. Ann. Dom. 57, 5^c. "Suits, as thinking it much better to refer their Differences to some of their own Body; propounds the first Institution of the *Sacrament*, and a previous Examination of their Lives, to bring them to a right Use of it; answers their Questions, relating to Marriage, Celibacy, and Meats offer'd to Idols; and, having added several Things, concerning a decent Behaviour, both of Men and Women, in their Churches; concerning the Gifts of the Holy Ghost; the Excellency of Charity; the Gift of Tongues, and Prayer in an unknown Language; he proves the Truth of the Gospel, and the Certainty of a future Resurrection, almost to a *Demonstration*."

His Epistle to the Galatians, and its Contents.

ABOUT the same Time it was, that St Paul, in like Manner, wrote his Epistle to the *Galatians* †: For being inform'd, that, since his Departure, several *Impostors* had crept in among them, who strongly insisted on the Necessity of *Circumcision*, and other *legal* Rites, and greatly disparag'd his *Authority*, as being but a *second-hand* Apostle, in Comparison of *Peter*, *James*, and *John*, from whom they pretended to derive their Instructions; in this Epistle, "He reproves them with some necessary Warmth and Severity, for suffering themselves so easily to be

"impos'd; upon by crafty Artifices of *Seducers*. He largely refutes those *Judaical* Opinions, wherewith they were infected, and, by several Arguments, proves, that the *Slavery* of the Law brought a Curse with it; was destructive of their *Christian* Liberty; and incapable of procuring their *Justification* in the Sight of God. Among these Reproofs, and Arguments however, he mingles several Exhortations full of *paternal* and *apostolick* Charity; and, towards the Conclusion, gives them many excellent Rules and Directions, for the Conduct of their Lives and Conversations."

From Acts i. 10. to the End.

A LITTLE before St Paul's Departure from *Ephesus*; one *Demetrius*, a Silver-Smith, who dealt in making little Models † of the Temple of *Ephesus*, with the Image of *Diana* included in them, perceiving, that if the *Christian* Religion prevailed, this gainful Employment of his would be totally ruin'd, called together a great Number of the same Profession, and, having represented to them the Injury, which St Paul, by his Preaching every where against *Idolatry*, was like to do, not only to the Trade, whereby they subsisted, but to the Honour and Reputation likewise of the great Goddess

The Tumult, which Demetrius rais'd at Ephesus, pacify'd by the Recorder's Speech. Acts xix. 23.

† St Luke, in his History of the *Acts*, acquaints us with two Journeys, which our Apostle took to *Galatia*; but his Account of them is very short. He only says, that Paul, Silas, and Timothy, went through Phrygia, and the Region of Galatia, *Acts* xvi. 6. without relating any Thing, that there pass'd; from whence we may suppose, that his Stay there was not long, either because he was called away by the Spirit into *Macedonia*, or because his Preaching there, at first, was attended with such Success, that they, received him as an Angel of God, or even as Christ Jesus himself, tho' he had then a great Infirmity of the *Flesh*, occasion'd, very probably, by some bodily Sickness. This Apostle, without all Doubt, was the first, who preach'd to the *Gentiles* in *Galatia*; but there is Reason to believe, that, before him, St Peter had preach'd to the *Jews* of that Province, as appears from the Inscription of his Epistle, to the Strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 *Pet.* i. 1. and 'twas certainly the *Jews*, whom St Peter here converted, who, among the *Gentile* Converts, rais'd the Troubles, which occasion'd our Apostle's writing this Letter. *Beausobre's* and *Calmet's* Pref. sur L'Épître aux Galates.

† In the Idolatry of the *Heathens*, they us'd to carry the Images of their Gods in Procession from one City to another, which they did in a Chariot consecrated for that Purpose. But, besides this greater, there was a less Frame, wherein it was plac'd, by the *Romans* called *Ferculum*, not much unlike that, which the *Greeks* called *vade*, a little Chapel, representing the Form of a Temple with an Image in it, which being set upon the Altar, or other solemn Place, and the Leaves of the Door open'd, the Image appear'd, sitting or standing in State, and so was represented to the Spectators. The making of these Temples and Images in Miniature, was certainly a very profitable Employ at *Ephesus*, because few People of Distinction came to visit this great Wonder of the World, who did not carry home with them some of these little Models of it, not only as an Evidence of the Pilgrimage they had perform'd, but as a Means likewise to incite their Devotion to the Goddess *Diana*. *Hammond's*, *Beausobre's*, and *Paul's* Annotations.

A. M.
4061, &c.
Ann. Dom.
57, &c.

Goddeſs *Diana* *, whom all the World ador'd, he ſo enflam'd them with his Speech, that immediately they cry'd out, *Great is Diana of the Ephesians!* And, as the Spirit of *Mutiny* ſoon ſpread from the *Workmen* to the *Rabble*, it was not long before the whole City was in an Uproar.

IN this Confuſion, the People, ſeizing upon *Gaius* and *Ariſtarchus* †, two of *St Paul's* Companions, hurry'd them to the *Theatre*, with a Deſign, very probably, to throw them to the wild Beaſts; as their Cuſtom was to treat *Malefactor's*;

which when *Paul* underſtood; he would have ventur'd himſelf among them, had not the *Chriſtians* then preſent; and even ſome of the *Prefects* of the *Theatrical Games* ‡, (well knowing what Danger this would have expos'd him to) earneſtly diſſuaded him from it; and to this, without Doubt, he alludes, when elſewhere he tells us, that (i) *he fought with Beaſts at Ephesus* ¶.

THE Tumult, in the mean Time, increas'd, rather than diminish'd; when a certain *Jew*, nam'd *Alexander* †, breaking through

* The *Heathens*, who had their ſuperior and inferior Gods and Goddeſſes, always plac'd *Diana* in the Number of the former, which are all included in the two Verſes of *Ennius*.

Juno, Veſta, Minerva, Ceres, *Diana*, Venus, Mars, Mercurius, Jovi, Neptunus, Vulcanus, Apollo.

Theſe were worſhipp'd by the *Gentiles* of all Nations; but the inferior Kind, who were call'd *Dii minorum Gentium*, were only known, and worſhipp'd in ſome particular Countries, and Places. *Calmet's* Commentary.

† He was a *Macedonian*, and Native of *Theſſalonica*, who, adjoining himſelf to *St Paul*, accompany'd him to *Ephesus*, and there continu'd with him for the two Years of his Abode; partaking in all the Labours, and Dangers of the *Apoſtleſhip*. From *Ephesus* he follow'd him into *Greece*; from *Greece* into *Aſia*; from *Aſia* into *Judea*; and from *Judea* to *Rome*; where (as ſome ſay) he was beheaded with him in *Nero's* Reign. *Calmet's* Commentary.

‡ Among the *Heathens*, there were Games inſtituted in Honour of the Good *Deities*, even as Sacrifices and Victims were to appeaſe the *Bad* and *Angry*. Of theſe Games, at *Rome* the *Pontifices*, or High-Prieſts were *Preſidents*, and, in other Places, the Prieſts, and chief Magiſtrates, who from their Provinces, were call'd *Aſiarchæ*, *Syriarchæ*, *Bithyniarchæ*, &c. They were generally choſen out of the chief Cities, and beſt Families in the Province, and had the Regulation, not only of what concern'd the Worſhip of their Gods, but of ſeveral other publick Affairs, particularly of the Games and Combats, which were exhibited to the People on their *Theatres*. Thus, in the Martyrdom of *Polycarp* at *Smirna*, the People ask'd *Philip*, the Ruler of the Games there, to let out a Lion upon the aged Biſhop, which he refus'd to do, (becauſe, as he tells them) the Games were ended; from whence it appears, that it belong'd to the *Aſiarchæ*, here mention'd, to let looſe the wild Beaſts upon the Malefactor's: and therefore, having ſome Kindneſs for *St Paul*, (a great Work of God's Providence that they had) they ſent him Word to keep cloſe, and not venture himſelf upon the *Theatre*, knowing, that the full Purpoſe of the People was to ſet him to the *ὑπομαχία*, or *Combating with wild Beaſts*, if he did. *Whitby's*, *Beauſobre's*, and *Hammond's* Annotations.

(i) 1 Cor. xv. 32.

¶ That *St Paul*, in this Place, does actually refer us to what beſel him at *Ephesus*, is manifeſt from his own Words, in another Epistle to the *Corinthians*, where he mentions his great Perſecution in *Aſia*, (whereof *Ephesus* was the *Metropolis*) and a *Perſecution* ſo heavy, that he deſpair'd even of Life, having the Sentence of Death in himſelf; but that, truſting in God, who rais'd the Dead, he was deliver'd from ſo great a Death, 2 Cor. i. 8, &c. But then the Queſtion is, whether theſe Beaſts at *Ephesus* are to be taken in a literal, or metaphorical Senſe? That cruel and bloody-minded Men are often repreſented under the Metaphor of Beaſts, cannot be deny'd; and that *St Paul* was actually expos'd to Beaſts, but they would not touch him, thoſe, (ſays *Nicephorus* Hiſt. Eccl. lib. ii. c. 25.) who wrote the Life of this Apoſtle, do affirm. Either of theſe Senſes therefore may be true; but, as we read no where in the *Acts*, or in the Catalogue of his Afflictions, 2 Cor. xi. that *St Paul* did really fight with wild Beaſts, our beſt Way is to render the preceding Words *κατὰ ἄνθρωπον*, not according to the Manner, but according to the Intention of Men, and then the Senſe will be, — that, according to the Intention of the Men of *Ephesus*, he had fought with Beaſts, becauſe, in the Tumult, which *Demetrius* had rais'd, the People's Deſign was to have dealt ſo with *St Paul's* Companions, and much more ſo with him, had not his Friends diſſuaded him from entering into the *Theatre*. *Hammond's*, and *Whitby's* Annotations.

† Who this *Alexander* was, whether a *Jew*, or a *Jewiſh* Convert, and whether for, or againſt *St Paul*, it no where appears from the Sacred Hiſtory; and therefore ſome have imagin'd, that this was the *Alexander*, who afterwards revolted from the Chriſtian Faith, of whom *St Paul* complains ſo loudly, 1 Tim. i. 20. 2 Tim. iv. 14. but that being now a Friend, and Retainer to the Apoſtle, he was about to ſtand up in his Defence, and make his Apology. We can ſcarce think however, that had the Thing been thus, the *Jews* would have encourag'd, or ſet him forward, Acts xix. 33. and therefore the more probable Conjecture is, that he was a *Jew*, who, perceiving his Countrymen involv'd in this Affair, at their Solicitation, was for addreſſing himſelf to the Multitude, in order to excuſe them, and to lay all the Blame of the Tumult upon the *Chriſtians*. *Beauſobre's* Annotation.

A. M.
4061, &c.
Ann. Dom.
57, &c.

through the Croud, and making a Sign with his Hand for Silence, would have made a Speech to the People, with a Design, very probably, to excuse the *Jews*, and throw the Odium upon the *Christians*; but they, perceiving him to be a *Jew*, and thereby suspecting him to be one of *Paul's* Associates, began to raise an Out-cry for near two Hours together, wherein nothing was heard, but *Great is Diana of the Ephesians!* When the Noise was a little abated; however, the *Recorder of the City* came out, and calmly told them; "That it was sufficiently known to all the " World, what a mighty Veneration the " City of *Ephesus* had for their great " Goddess *Diana*, and the famous Image †, " which fell down from Heaven; so that " there needed not any Disturbance to vindicate, and assert it; that they had " seiz'd on Persons, who were not guilty " either of Sacrilege, or Blasphemy against their Goddess; that, if *Demetrius*, and " his Company had any just Charge against them, the *Courts* were sitting, " and they might enter their Accusation; " or, if the Controversy was about any " other Matter, there were proper *Judicatures* to determine it in; that therefore they should do well to be pacify'd, " having done more already, than they " could answer, and being in Danger of " incurring a severe Punishment, if they " should be called to an Account (as very

" likely they might) for that Day's riotous Assembly." And, with this prudent Discourse, he appeas'd and dispers'd the Multitude.

As soon as this Storm was dispers'd, *St Paul*, having called the Church together, and constituted *Timothy* Bishop of the Place, took his Leave, and departed by *Troas* for *Macedonia*; where, having instructed some, and confirm'd others in the Principles of a sound Faith and holy Life, he continu'd his Preaching all over the Country, even as far as *Illyricum* †. While he was in *Macedonia*, *Titus* came to him, and gave him an Account of the good Effects, which his Epistle had wrought; but, as several vain-glorious Teachers still persisted in their Contumacy, vilifying his Authority, and misrepresenting his Words and Actions; charging him, particularly, with *Levity*, in not coming according to his Promise; with *Severity*, in his Dealings with the incestuous Person; with *Imperiousness* in his Writings, *Abjectness* in his Person, and some small Tincture of *Irreligion*, in overthrowing the *Mosaic Law*; (all which he understood from *Titus*) he thought it necessary to write a *second Epistle to the Corinthians*: " Where- " in he excuses his not coming directly to " *Corinth*, for Fear of occasioning their " Sorrow, and giving himself Uneasiness, " in being oblig'd to treat with Severity those,

From Acts i.
10. to the
End.

Paul makes
Timothy Bi-
shop of Ephe-
sus, and
writes his
second Epistle
to the *Corin-*
thians. Its
Contents.
Acts xx. 1.

† The Image of this *Diana* was not set out in an *Hunting-dress*, with a Bow, and Arrows in her Hand, and a *Crescent* upon her Head; but it was cover'd with Breasts, sometimes from Head to Foot, and sometimes her Bosom only, and Belly was cover'd with them, and all besides was a Kind of *Pedestal*, adorn'd, at proper Distances, with the Heads of Stags and Dogs, having about Half of their Bodies prominent. The Multitude of her Breasts denoted her *Fertility*, as being called the *Nurse* of all living Creatures; and the Dogs and Stags, which belong'd to her, were the Indication of her being the Goddess of *Hunting*. This Image, as singular as it was, is said to have been the Work of one *Canetias*, whose Name is still upon Record; but, as it had subsisted long beyond the Memory of Man, the crafty Priests persuaded the credulous Multitude that it fell from Heaven, that thereby they might advance both its Honour, and their own Profit. *Calmer's* Commentary, and *Pool's* Annotations.

† This is a Province of Europe, lying to the North, or North West of *Macedonia*, along the *Adriatick Sea*, now called the Gulph of *Venice*; and its antient Boundaries were, to the East, the *Upper Masia*, and *Macedonia*; to the West, *Illyria*; to the North, the two *Pannonia's*; and to the South, the *Adriatick Sea*. It was commonly distinguish'd into two Parts; *Lyburnia* to the North, where now lies *Croatia*; and *Dalmatia* to the South, which still retains its Name. *St Paul* tells us, that, from *Jerusalem*, and round about unto *Illyricum*, he had fully preached the Gospel of *Christ*, *Rom. xv. 19*. So that he must have travelled into *Syria*, *Phoenicia*, *Arabia*, *Cilicia*, *Pamphylia*, *Pisidia*, *Lyconia*, *Galatia*, *Pontus*, *Paphlagonia*, *Phrygia*, *Troas*, *Asia*, *Caria*, *Lydia*, *Ionis*, *Lydia*, the Isles of *Cyprus* and *Creta*, *Thracia*, *Macedonia*, *Thessalia*, and *Achaia*. So justly, and without Ostentation, might he say, that, in relation to the other Apostles, he laboured more abundantly than them all, *1 Cor. xv. 10*. *Wall's* Geography of the New Testament, and *Calmer's* Dictionary.

A. M.
4061, &c.
Ann. Dom.
57, &c.

“ those, who had not yet amended their
“ Faults : Wherein he commends their
“ Zeal against the *incestuous* Person, but
“ now, that he had suffer’d, and sorrow’d
“ enough for his Transgression, allow’d
“ them to be reconciled to him : Wherein
“ he justifies his Conduct, vindicates the
“ Dignity and Ministry of the Gospel,
“ and proves its great Excellency above
“ the Law : Wherein he disclaims those
“ false Teachers, who, to estrange them
“ from him, made it their Business to
“ traduce and vilify him, and threatens
“ them with his *Apostolick* Authority,
“ whenever he came among them :
“ Wherein he speaks of himself with
“ some Advantage, and tho’ he mentions
“ his *supernatural* Gifts and Revelations,
“ yet seems to glory most in his *extraor-*
“ *dinary* Labours, and Sufferings for the
“ the Gospel ; and wherein he exhorts
“ them all to the Works of *Penance* and
“ *Mortification*, lest, when he comes,
“ he should be oblig’d to use his *Power*
“ against Offenders ; and to have their
“ Alms in Readiness, that they may not
“ be an Hindrance to him at his Arrival
“ at *Corinth*.”

From *Corinth*,
he writes his
Epistle to the
Romans. Its
Contents.

HAVING pass’d over *Macedonia*, St Paul
came into *Achaia* †, and continu’d there
for the Space of three Months, residing
principally at *Corinth*, from whence he
wrote his famous Epistle to the *Romans* † :
“ Wherein he states and determines the
“ great Controversy between the *Jews* and

“ the *Gentiles*, about the *Obligation* of
“ the *Rites* and *Ceremonies* of the *Mosaic*
“ Law, and those *main* and *material* Doc-
“ trines of *Christianity*, which depend on
“ it, such as that of *Christian Liberty*,
“ and the Use of indifferent Things, &c.
“ Wherein he discovers the Effects of
“ *Original Sin*, and the Power it has
“ even in the *Regenerate* ; and then ex-
“ plains the profound Questions concern-
“ ing *Election* and *Reprobation*, in his
“ Discourse of the Calling of the *Gentiles*,
“ and the Rejection of the *Jews* ; and
“ wherein he intermixes several admirable
“ Instructions and Exhortations to the
“ Duties of an holy and religious Life,
“ such as the *Christian Doctrine* does na-
“ turally tend to produce.”

From Acts i.
10. to the
End.

FROM *Corinth*, St Paul, being to carry
the *Alms*, which he had gather’d in *Ma-*
cedonia and *Achaia*, to the poor Christians
in *Judea*, intended, at first, to have taken
the shortest Cut into *Syria* ; but, upon In-
timation of a Conspiracy, that the *Jews*
had form’d against his Life, he alter’d his
Course, and determin’d to go through *Ma-*
cedonia. Accordingly, he, and his Com-
pany, set forward, and came to *Philippi*,
where he stay’d for some Time, and there
celebrated the Feast of the *Passover*. From
Philippi he went on board, and, in five
Days, landed at *Troas*, where having tar-
ry’d a Week, on the *Lord’s-Day* †, when
the *Christians* of the Place met together
to receive the *Sacrament*, he preach’d to
them,

He passes
through *Mace-*
donia, and at
Troas recovers
a young Man
killed with a
Fall.

Acts xviii 12.

† *Achaia*, in the largest Sense, comprehends *Greece*, properly so called, and so is bounded on the *East*, by the *Aegean Sea* ; on the *West*, by *Epirus* ; on the *North*, by *Macedonia* ; and on the *South*, by the *Peloponnese* ; but *Achaia*, strictly so called, is the *Northern* Region of the *Peloponnese*, bounded on the *North*, by the *Gulph of Corinth* ; on the *South*, by *Arcadia* ; on the *East*, by *Sycinia* ; and on the *West*, by the *Ionian Sea*. *Whitby’s* Alphabetical Table.

† It is a general Observation of the antient *Commentators*, that, tho’ this Epistle has obtain’d the first Place and Rank, it is far from being the *first*, that St Paul wrote ; that those to the *Thessalonians*, *Corinthians*, and the *Galatians* were prior ; nay, that it was the very last of all, that he compos’d, before his first Journey to *Rome* ; and therefore they think, that it had the first Place assign’d it in the *Canon*, either from the *Majesty* of the Imperial City, to which it was sent, or from the *Excellency* of the *Doctrine*, which it contain’d. *Hammond’s* and *Whitby’s* Annotations.

† The Words in the *Original* are, ————— ἡν δὲ τῇ μιᾷ τῇ ἐκκλησίᾳ, which we render, on the first Day of the Week ; and, that this first Day of the Week was our Lord’s Day, or the Day of our Lord’s Resurrection from the Dead, is obvious from the Account of all the *Evangelists*. Vid. *Matth.* xxviii. 1. *Mark* xvi. 9. *Luke* xxiii. 56. and *John* xx. 1. And from hence we may observe, that, from the very Beginning, *Christians* us’d to assemble on the first Day of the Week, to perform their religious Worship ; for *Pliny*, in his Epistle to the Emperor *Trajan*, tells him, that he found nothing to alledge against the *Christians*, but their *Obstinacy* in their *Superstition*, and that it

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them, and, intending to be gone next Morning, continu'd his Discourse till Midnight; so that a young Man, nam'd *Eutychus*, fitting in a Window, and being overtaken with Sleep, fell down from the third Story, and was taken up dead. But *Paul* went down, and soon recover'd him; and so, going up again, he resum'd his Discourse, and, in the Celebration of the *Sacrament*, and other Divine Offices, continu'd until Break of Day, and then departed.

Thence he goes
by Sea, and at
Miletus gives
the Ephesian
Clergy his pa-
storal Charge.
Its Contents.

FROM *Troas* he went on Foot to *Affos* *, where, with *St Luke*, and the rest

of the Company, that were come thither by Sea, he embark'd, and from thence came to *Metylene* †; then passing by *Chios* §, he arriv'd at *Samos* ‡; and, having stay'd a short while at *Trogyllium* †, the next Day came directly to *Miletus* *, not so much as putting in at *Ephesus*, because he was resolv'd, if possible, to be at *Jerusalem* at the Feast of *Pentecost*. From *Miletus* he sent to *Ephesus* to assemble the Bishops and Pastors of the neighbouring Churches, and, at their Arrival, put them in mind, "With what Upright-
" nefs and Integrity, with what Affection
" and

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was their Custom to meet together on a set Day, before it was light, Ep. lib. x. Ep. 97. And what that set Day was, *Justin Martyr*, who wrote not a great many Years after *Pliny*, has taken care to inform us; for on Sunday, says he, all Christians, in the City, or Country, meet together, because that is the Day of our Lord's Resurrection; and then we have read unto us the Writings of the Prophets, and Apostles. When this is done, the President makes an Oration to the Assembly, to exhort them to imitate, and do the Things, which they have heard, and then we all join in Prayer, and after that, celebrate the Sacrament, Apol. 2. *Whitby's Annotations*.

* This is a Sea-Port Town, situate on the South-West Part of the Province of *Troas*, and over-against the Island *Lesbos*. By Land, it is a great deal nearer *Troas*, than it is by Sea, because of a Promontory that runs a great Way into the Ocean, and must be doubled before we can come to *Affos*, which was the Reason that the Apostle chose rather to walk it. *Wells's Geography of the New Testament*, and *Calmet's Commentary*.

† This was one of the principal Cities of the Isle *Lesbos*, seated in a Peninsula, with a commodious Haven on each Side, and soon became so considerable, as to give Name to the whole Island (at present called *Metelin*) many Years ago. The Island (which is one of the largest in the Archipelago) was, in former Times, renown'd for the many eminent Persons, it had produc'd; such as *Sappho*, the Inventress of *Sapphic Verses*; *Alcaeus*, a famous Lyric Poet; *Pittacus*, one of the seven Wise-Men of Greece; *Theophrastus*, the noble Physician and Philosopher; and *Arion*, the celebrated Musician; and the Turks, who have it now in Possession, think it still a Place of Consequence enough to deserve a Fortrefs and Garrison to defend it. *Well's Geography of the New Testament*.

§ This is an Island in the Archipelago, next to *Lesbos*, or *Metelin*, both in its Situation and Bignefs. It lies over-against *Smyrna*, and is not above four Leagues distant from the Asiatic Continent. It is celebrated by *Horace*, and *Martial*, for the Wine, and Figs, that came from thence; but, at present, its Renown is, that it produces the most excellent *Mastick* in the World, wherein the People pay their Tribute to the Grand Signior. Nor is it less remarkable for what *Sir Paul Ricaut*, in his present State of the Greek Church, tells us of it, viz. that there is no Place in the Turkish Dominions, where Christians enjoy more Freedom in their Religion and Estates, than in this Isle, to which they are intitled by an ancient Capitulation made with Sultan *Mahomet II.* which, to this Day, is maintain'd so faithfully, that no Turk can strike, or abuse a Christian, without severe Correction. *Wells's Geography of the New Testament*.

‡ This is another Isle in the Archipelago, lying South-East of *Chios*, and about five Miles from the Asiatic Continent. It is famous among Heathen Writers for the Worship of *Juno*; for one of the Sibyls, called *Sibylla Samina*; for *Pherecydes*, who foretold an Earthquake, that happen'd there, by drinking of the Waters; and more especially, for the Birth of *Pythagoras*, who excelled all the seven Wise-Men, so renown'd among the Greeks. It was formerly a free Commonwealth, and the Inhabitants were so powerful, that they managed many prosperous Wars against their Neighbours; but at present, the Turks have reduc'd it to such a mean and depopulated Condition, that a few Pirates dare land, and plunder it as they please; so that, ever since the Year 1676, no Turk has ventur'd to live upon it, for Fear of being carry'd into Captivity by these Rovers. *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

† It is a Cape, or Promontory, on the Asiatic Coast, opposite to *Samos*, and not much below *Ephesus*, having a Town of the same Name. *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

* This is a Port Town on the Continent of Asia Minor, and in the Province of *Caria*, memorable for being the Birth-Place of *Thales*, one of the seven Wise-Men in Greece, and Father of the Ionick Philosophy; of *Anaximanes*, his Scholar; *Timotheus*, the Musician; and *Anaximenes*, the Philosopher. At present it is called by the Turks, *Melas*; and not far distant from it, is the true *Meander*, which, tho' it encircles all the Plain it runs thro' with many wanton Mazes, and innumerable Windings, yet, in some Places, it goes with such a Current, as flirs up the Earth and Gravel from the Bottom, which make its Water not so clear and crystalline, as might be expected. *Whitby's Alphabetical Table*, and *Wells's Geography of the New Testament*.

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“ and Humility, and with how great
“ Danger and Trouble, he had been
“ conversant among them, and preach’d
“ the Gospel to them, ever since his
“ coming into those Parts: That he had
“ not failed to acquaint them, both *pub-*
“ *lickly* and *privately*, with whatsoever
“ might be profitable to their Souls, ur-
“ ging both *Jews* and *Gentiles* to Repen-
“ tance and Reformation, and an hearty
“ Entertainment of the Faith of *Christ*:
“ That now he was determin’d to go to
“ *Jerusalem*, where he did not know what
“ particular Sufferings would befall him,
“ only that he had been foretold by those,
“ who were endu’d with the *prophetick*
“ Gifts of the *Holy Ghost*, that, in every
“ Place, Afflictions and Imprisonment
“ would attend him; but that he was not
“ concern’d at this, no, nor unwilling to
“ lay down his Life, if so be he might
“ but successfully propagate the Gospel,
“ and triumphantly finish his Course:
“ That he knew, that, from henceforth,
“ they should see his Face no more; but
“ that this was his particular Comfort and
“ Satisfaction, that they themselves could
“ bear him Witness, that he had not,
“ by concealing any Part of the Christian
“ Doctrine, betray’d their Souls: That,
“ since therefore he was finally to bid
“ them *Adieu*, and the whole Care of the

“ Church was to devolve upon them, he
“ conjur’d them to be infinitely careful
“ both of themselves, and of that Flock,
“ over which the *† Holy Ghost himself* had
“ made them *Overseers*, and for which
“ Christ had paid no less a Purchase, than
“ his own Blood: That all their Care,
“ in this Respect, would be no more than
“ necessary, because it was certain, that,
“ after his Departure, not only *heretical*
“ Teachers * would break in upon them,
“ and endanger the Ruin of Mens Souls,
“ but that, even among themselves, there
“ would arise some, who, by their crafty
“ Methods, and unsound Doctrines, would
“ make Rents and *Schisms* in the Church,
“ even as he, with much Grief and Sor-
“ row of Heart, for these three Years
“ past, had forewarn’d them: That, to
“ this Purpose, he now recommended
“ them to God’s special Care and Pro-
“ tection, wishing them all the Benefits
“ of the Gospel, Perfection of Know-
“ ledge, and an heavenly Inheritance
“ hereafter; cautioning them against *A-*
“ *varice*, and making a Prey of their
“ Flocks; and referring them to his own
“ Example, what Pains they ought to
“ take to support the Weak, and relieve
“ the Poor, in Remembrance of that
“ excellent Saying || of our *Saviour*,
“ *It is more blessed to give, than to*
“ *receive.*”

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10 to the
End.

† That, in these early Times of Christianity, the Divine Spirit did enable the *Apostles* to discern, who were fit to be *Governors* of the Church, and that, by its Movement, or Inspiration, they were accordingly chosen into that Office, seems to be evident from several Passages in Scripture. Thus the Spirit, in the Prophets at *Antioch*, said, *Separate me Barnabas and Saul for the Work, whereunto I have called them*, Acts xiii. 2. and thus the Holy Ghost is said to have constituted the *Bishops and Presbyters* in Asia, Acts xx. 28. because, (as *Clemens Romanus* says) they made Trial of them by the Holy Ghost, or, (as *Clemens Alexandrinus* has it) they were signified to them by the Spirit; and therefore *Ignatius* testifies of the Bishops of his Time, that they were not appointed by Men, but by the Counsel of Christ Jesus, even as St *Cyprian* says of those in his, that they were constituted, not only by the Consent of the People, and the Sufferings of their Fellow Bishops, but by the Judgment and Testimony of God: And therefore, we need not doubt, but that to this Kind of Election it is, that the Words of the Apostle refer. *Whitby’s* Annotations.

* What we have term’d *heretical Teachers*, St *Paul* describes by the Metaphor of *greivous Wolves*, not sparing the Flock, Acts xx. 29. and well may they be compar’d to *Wolves*, for their Craft and Cruelty, their mortal Hatred to all good Christians, and lying in wait to circumvent and destroy them. The Prophet likens them to *Eccer-ing Wolves*, Zeph. iii. 3. which come secretly in the Dark, and are very hungry, zealous, and passionately desirous to pervert harmless and unwary Souls; and, lest their Malice should be perceiv’d, these *ravenous Wolves disguise themselves in Sheeps-Clothing*, i. e. they pretend to great Innocence and Simplicity, they seem to pity the Mistaken, and desire the Salvation of such, as they would insinuate into, and, under this Vail, they are taken for Friends, tho’ still they remain the worst of Enemies. *Comber*, on Ordination.

|| It is certain, that this Saying does not occur in any of the four *Evangelists*, nor does the Apostle mention it, as an Inference from our Lord’s several Discourses in Commendation of *Charity*, but as his own express Words: and therefore we must necessarily conclude, that he came to the Knowledge of it, either by the Information of some

some

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“ receive †.” After this *farewel Sermon*, the Apostle kneeled down, and concluded all with a solemn Prayer; whereupon they all melted into Tears, and, with the greatest Expressions of Sorrow, attended him to the Ship; tho’ that which made the deepest Impression upon them, was his having told them that *they should see his Face no more.*

He pursues his Journey, and arrives at Jerusalem.
Acts xxi. 1.

FROM *Miletus*, Paul and his Companions came in a strait Course to *Coos* *, the next Day to *Rhodes* ||, and thence to

Patara §, where, finding a Ship, that was bound for *Phœnicia*, they went on board, and arriv’d safe at *Tyre*. Here they made a Stop for seven Days; and St *Paul*, being advis’d by some Christians of the Place (who had the Gift of Prophecy) not to go up to *Jerusalem*, would, by no Means, listen to their Proposal ‡; but, as they, together with their Wives and Children, accompany’d him to the Ship before he went on board, he embrac’d them all, and pray’d with them on the Shore, as he had done before at *Miletus*. From *Tyre* they

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some Disciple, who had convers’d with our Saviour in the Days of his Flesh, or by a particular Révelation vouchsafed to himself; which some think more probable, because they cannot perceive, how such a remarkable Sentence should be forgot, and, if not forgot, why it should not be recorded in some of the Gospels. But how uncertain soever the first Conveyers of this Saying may be, the Author of it is unquestionable, since the Apostle assures us, that it came from Christ. *Calmet’s* Commentary, and *Collier’s* Sermons.

† These Words are to be expounded according to the Measures and Limitations of other *proverbial* Sayings in Scripture. For tho’, generally speaking, they are true, yet, in some Cases, they will admit of an Exception. If he that gives, for Instance, does it out of a Principle of Interest, or Vain-Glory, to get a Reputation, or strengthen a Faction; if he does it to encroach upon the Liberty of the *Oblig’d*, to upbraid him with his Necessities, to betray him into any sinful Compliance, and make him obnoxious to his Humour, it is not to be doubted, but that, in this Case, a grateful and benevolent *Receiver*, is much a greater Man, than such a pretended *Benefactor*; but then, if we suppose the *Giver* and *Receiver*, purely consider’d as such, to be both free from every ill Principle and moral Indisposition, the Circumstances of the *Giver* are more desirable, than those of the *Receiver*: 1st, Because *giving* includes more Perfection in it, and is a more secure and honourable Condition. 2dly, Because, generally speaking, it is a clearer Evidence of a virtuous Disposition. 3dly, Because *Charity* is a nobler Virtue than *Gratitude*, and will be more consider’d in another World: And, 4thly, Because there is more Pleasure in giving, than receiving. *Collier’s* Sermons.

* This was an Island in the *Archipelago*, lying near the *South-West* Point of *Asia Minor*, and having a City of the same Name. At present it is commonly called *Lango*, and was formerly celebrated for the Birth of *Hippocrates* the famous Physician, and *Apelles* the famous Painter; for a stately Temple dedicated to *Apollo*, and another to *Juno*; for the Richness of its Wines, and the Fineness of a *Stuff* made here, which was perfectly transparent. *Whitby’s* Alphabetical Table, and *Wells’s* Geography of the New Testament.

|| This Island (which is suppos’d to have took its Name ἀπὸ τῶν ῥόδων, from the many *Roses*, which are known to grow there) lies *South* of the Province of *Caria*, in *Lesser Asia*; and, among the *Asiatic* Isles is accounted, for Dignity, next to *Cyprus* and *Lesbos*. It was remarkable among the Antients for the Expertness of its Inhabitants in the Art of *Navigation*; for a *College*, in which the Students were eminent for Eloquence and Mathematicks; for the Clearness of its *Air*, insomuch, that there was not a Day in the Year, wherein the Sun did not shine upon it; for its pleasant and healthy Climate, which induc’d the *Roman* Nobility to make it a Place of their Recess; and more especially, for its prodigious Statue of *Brass*, consecrated to the Sun, and called his *Colossus*. This Statue was seventy Cubits high, had every Finger as big as an ordinary Man, and, standing astride over the Mouth of the Harbour, so that the Ships sail’d between its Legs, on Account of its vast Bulk, was reckon’d one of the *seven Wonders of the World*. *Whitby’s* Alphabetical Table, and *Wells’s* Geography of the New Testament.

§ This is a Sea-Port of *Lycia*, formerly beautify’d with a fair Harbour, and many Temples, whereof one was dedicated to *Apollo*, and had an Oracle in it, for Wealth and Credit not inferior to that of *Delphi*. *Wells’s* Geography of the New Testament.

‡ But, if the Persons, who dissuaded St *Paul* from going to *Jerusalem*, were really mov’d by the *Holy Ghost* to do this, how could he act contrary to their Advice, without opposing what the *Spirit* of God requir’d, and running himself rashly into what it did forbid? Now to this it may be said, That all that the Spirit discover’d to the Disciples of *Tyre* was, that, if St *Paul* pursu’d his Journey, he would certainly meet with very cruel Usage; and therefore, out of pure Kindness and Concern for his Welfare, they intreated him to consult his own Safety, and not expose himself to the Malice of his Enemies, by going to a Place, where they were so violently bent against him. Their dissuading him therefore was properly the Effect of their Love, and the Result of what the Spirit had foretold them, but no Part of the Spirit’s Instructions to St *Paul* to desist from his Journey. Himself tells us, *That the Holy Ghost witnesseth, in every City, that Bonds and Afflictions abode him*, Acts xx. 23. But this we may be sure, was not to prevail with him to abandon the Work of the Gospel, but rather to arm him with Strength and Resolution to accomplish it, without giving himself any Pain about the Perils, that would ensue. *Whitby’s*, and *Beaufobre’s* Annotations, and *Calmet’s* Commentary.

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they sailed to *Ptolemais* †, and there having but just saluted the Brethren they came by Land the next Day to *Cæsarea* of *Palestine*, and lodg'd at the House of *Philip*, the *Deacon* and *Evangelist* †, who had four Daughters all endu'd with the Gift of Prophecy. During their Stay in this Place, the Prophet *Agabus* came from *Jerusalem*, and, taking *St Paul's* Girdle *, bound his own Hands and Feet with it, thereby intimating, that the Owner of it should be serv'd in the same Manner by the *Jews* at *Jerusalem*, and by them be deliver'd over into the Hands of the *Gentiles*; but *St Paul's* Constancy was not in the least shaken by all these Predictions, being ready, (as he told those, who were dissuading him from going) not only to suffer Bonds, but even *Death itself*, for the Sake of *Christ*, and his Religion; so that, finding his Resolution immoveable, they importun'd him no more, but left the Event to the Will of God: Whereupon he and his Companions set forwards on their Journey,

and, having arriv'd at *Jerusalem* before the Feast of *Pentecost*, were receiv'd by the Christians there with the utmost Demonstrations of Joy.

THE next Day, *Paul* and his Company went to the House of *St James*, the Apostle, and Bishop of *Jerusalem*, where the rest of the Elders and Governors of the Church were met together. After mutual Salutations, he gave them an Account of the Success, he had met with in the Propagation of Christianity among the *Gentiles*, for which they all glorify'd God; but withal told him, “ That, since he was “ now come to a Place, where there were “ many Thousands of *Jewish Converts*, “ who all retain'd a mighty Zeal and “ Veneration for the Law of *Moses*, and “ who had been inform'd of him, that, in “ every Place, he taught the *Jews*, whom “ he had converted, to renounce *Circumcision*, and other *ritual* Observances, the “ best Expedient, to obviate their Clamour, would be for him to || join “ himself

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He complies
with the Re-
quest of the
Apostles.

Acts xxi. 18.

† This City was antiently called *Accho*; but when *Ptolemy I.* had enlarg'd it, it took its Name from him; tho', since its Subjection to the *Turks*, it has recover'd some Resemblance of its former Name, in being now called *Acca*, or *Acre*. As to its Situation, it enjoys all possible Advantages both by Sea and Land; for, on its North and East Sides, it is compass'd with a spacious fertile Plain; on the West, it is wash'd by the *Mediterranean Sea*; and on the South, by a large Bay, which extends itself from the City, as far as Mount *Carmel*. This made it one of the fairest and most commodious Cities in *Galilee*, and, for a long Time, it was the Theatre of Contention between the Christians and Infidels, till, having divers Times chang'd its Masters, it was at last, after a long Siege, finally taken by the *Turks*, A. D. 1291, and by them destroy'd in such a Manner, that, besides a large *Kane*, wherein the *French* Factors have taken up their Quarters, one *Mosque*, and a few poor Cottages, there is nothing to be seen, but a vast spacious Ruin; tho' even here, there are some Remains, (such as those of the Church of *St Andrew* and *St John*, the Convent of the *Knights Hospitallers*, and the Palace of the *Grand Master* of that Order) which distinguish'd themselves from the general Heap, by certain Marks of superior Strength and Magnificence. *Maundrell's Journey from Aleppo to Jerusalem.*

‡ An *Evangelist* is a Preacher of the Gospel, who, being settled in no particular Place, was by the Apostles sent into different Parts of the World, either to confirm the Churches, which they had founded, or, by his own Labour and Application, to found new ones himself. *St Paul* makes mention of this Order of Men, and ranks them next to the Apostles and Prophets, *Eph. iv. 2.* And, to let us know, that Marriage is not inconsistent with any sacred Function, *St Luke* acquaints us, that this *Deacon* and *Evangelist* had four Daughters. And indeed the Rules, which *St Paul* gives *Timothy*, are a sufficient Demonstration, that he allow'd *Bishops*, as well as *Deacons*, to be marry'd Men; nor is there any Thing, either in Scripture or Antiquity, that denies them that Liberty. For it is evident, that *St Peter* had a Wife, *Matth. viii. 14.* and that *St Paul* asserts his Right to marry, if he pleas'd, *1 Cor. ix. 5.* *Ignatius* affirms, that he had a Wife as well as *St Peter*, and others of the Apostles; and *St Ambrose* testifies, that all the Apostles were marry'd Men, except *St John* and *St Paul*. *Beaufobre's Annotations. Calmet's Commentary, and Comber, on Ordination.*

* It was a common Practice among the antient Prophets (to give their Predictions a stronger Impression) to foretel future Events by figurative or symbolical Actions. Thus *Isaiab* went naked and barefoot, to shew what the People of *Israel* should meet with under the Kings of *Assyria*, *Isai. xx. 2.* and *Ezekiel* was to pack up his Household Goods, and remove, to signify their being carry'd away into Captivity, *Ezek. xii. 3.* and, in like Manner, here *Agabus* uses a Sign. He takes *St Paul's* Girdle, and binds his own Hands and Feet with it, thereby denoting, that the *Jews* at *Jerusalem* would so bind the Apostle, and deliver him to the *Gentiles*, first to the *Roman Governor* of *Judæa*, and afterwards to *Nero*, the *Roman Emperor*. *Calmet's Commentary, and Barkitt's Annotations.*

|| The better to understand this, we must observe, that, among the *Jews*, it was accounted a Kind of meritorious Action to contribute to the Expence of the Sacrifices and Offerings, which those, who had taken upon them a

Vow

M. A. 4062, &c.
Ann. Dom. 58, &c.
“himself to four Men, who were just
“then going to accomplish a Vow of
“*Nazaritism*; to perform the usual Rites
“and Ceremonies with them; to be at
“the Charge of having their Heads
“shav’d; and to provide such Sacrifices,
“as the Law directed; whereby it would
“appear, that the Reports spread of him
“were groundless, and that himself was
“an Observer of the *Mosaick* Institutions.”
To this Advice *Paul* consented, and, tak-
ing the four *Nazarites* with him to the
Temple, told the Priests, that, as the
Time of their Vow was now expir’d, and
their Purification regularly perform’d, they
were come to make their *Oblations* ac-
cording to Law.

Is apprehended
by the Jews,
rescu’d by Ly-
sias, and makes
his Defence.

Acts xxi. 27.

THESE *Oblations* were to be continu’d
for seven Days, which were now almost
ended, when certain *Jews* from *Asia*, who
had there been Opposers of *St Paul*, find-
ing him in the Temple, began to raise an

Uproar, and laying hold on him, called out
to the rest for Help, because *this is the*
Fellow, said they, *who, in all Places, vents*
Doctrines, injurious to the Prerogative of
the Jewish Nation, destructive to the In-
stitutions of the Law, and abhorrent to
the Sacredness of this Place; which, by
his bringing uncircumcised Greeks into it,
he has grossly profaned. (This they af-
firm’d, because they had seen *Trophimus**
in the City with him) and hereupon they
seiz’d him, dragg’d him out of the Temple,
shut the Gates upon him, and would cer-
tainly have killed him, had not *Claudius Ly-*
sias, Commander of the *Roman Garrison* in
the Castle of *Antonia*†, come with a con-
siderable Force to his Rescue and Delive-
rance. As he was going into the Castle,
Paul, addressing himself to the Governor ||
in *Greek*, desir’d the Liberty to speak to
him; but the Governor, supposing him to
be the *Egyptian* §, who, not many Years
before,

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Vow of *Nazaritism*, were to make, when the Time of their Vow came to be accomplish’d. Thus *Josephus*, to magnify the Zeal and Devotion of *Herod Agrippa*, King of the *Jews*, tells us, that he caused several *Nazarites* to be shaved, whereby he means, that he bore the Expence of the whole Ceremony; and *Maimonides* informs us, that he, who would partake of the Merits of another’s *Nazaritism*, went to the Temple, and said to the Priest, “such an one will finish his Vow, and I intend to defray the Charge of his Tonsure, either in Part, or in the Whole;” and, whoever did so, was reputed to partake in the Merits of him, who had fulfilled his Vow. *Calmet’s Commentary*, and Dictionary.

* This *Trophimus* was a Disciple of *St Paul*, a *Gentile* by Religion, and an *Ephesian* by Birth. After his Conversion, he accompany’d our Apostle wherever he went, and, very probably, follow’d him to *Rome*, and forsook him not in his Bonds. After that *St Paul* obtain’d his Liberty, some pretend, that he went into *Spain*, and passing through the Country of the *Gauls*, left *Trophimus* there in the Capacity of their Bishop. But it is not a little difficult to reconcile this with what the Apostle writes to *Timothy*, viz. that he had left *Trophimus* sick at *Miletus*, 2 Tim. iv. 20. unless we can suppose, that he return’d into *Asia* again, about a Year after that *St Paul* had left him at *Arles*, and (as the *Greeks* will have it) accompanying him to *Rome* again, at the same Time that the Apostle suffer’d, had his Head likewise struck off by *Nero’s* Command. *Calmet’s Commentary*, and Dictionary.

† This was a Tower, or Fortress, where the *Romans* kept a constant Garrison at *Jerusalem*. It was originally built by the *Assyrian* Princes, who called it *Baris*; but *Herod the Great*, having repair’d it, chang’d its Name in Honour of his Friend *M. Anthony*. It was situated towards the west Angle of the Temple, upon an Eminence cut steep on all Sides, and enclos’d with a Wall three hundred Cubits high. It was built in the Form of a large Square, having within the Magnificence of a Palace, and the Conveniencies of a City; and without several Fortifications, and a Tower at each Corner to strengthen and defend it. So that, considering its Form and Situation, we may be allow’d to say, that it was a Citadel to the Temple, even as the Temple was, in some Sort, a Citadel to the Town. *Calmet’s Dictionary*, and *Fleury’s Ecclesiastical History*.

|| That *Lysias* was no *Roman* is plain from his telling *St Paul*, that with a great Sum he had purchased his Freedom, Acts xxii. 28. but that he was a *Greek*, we may, in some Measure, learn from the common Analogy of his Name; and therefore it was no bad Policy in our Apostle to address the Governor in his own Language; and the Governor might be the rather pleas’d with it, because that, by this Means, he might have an Opportunity of knowing from *St Paul* himself the Cause of the present Tumult. *Calmet’s Commentary*.

§ “While *Felix* was *Procurator* of *Judea*, there came a certain Person (says *Josephus*) out of *Egypt* to *Jerusalem*, “setting up for a Prophet, and persuading the People to follow him to the Top of Mount *Olivet*, some five “Furlongs from the City; for when he came thither, (he told them) he would but speak the Word, and immediately “they should see the Walls of *Jerusalem* fall flat to the Ground, and make way for them to enter the City. But “when *Felix* came to hear of this Adventure, he fell upon them with his Horse and Foot, killed four hundred upon “the

A. M.
4062, &c.
Ann. Dom.
58, &c.

Acts xxii. 1.

before, had rais'd a Sedition in *Judea*, and headed a Party of four Thousand profligate Wretches, seem'd to refuse him that Favour, until the Apostle informing him, that he was a *Jew of Tarsus*, a *Freeman* of a rich and honourable City, and therefore humbly hop'd, that he would not deny him the Privilege of vindicating himself, the Governor consented; and the Apostle, standing upon the Stairs, and making Signs for Silence, began his Speech * in the *Hebrew* Language, which when the People heard, they were a little pacify'd, and stood attentive to him, while he gave them a particular Account of his *Birth and Education*; of his extraordinary *Zeal* for the Rites and Customs of their Religion; of his violent Persecution of

the Christians in all Parts, whereof the *Sanhedrim* could bear him witness; of the *miraculous* Manner of his Conversion; and of the *Commission*, which he immediately receiv'd from God to preach Salvation to the *Gentiles*. Thus far the People heard him with Patience; but, when he proceeded to defend his Practice in preaching to the *Gentiles*, they could contain themselves no longer, but unanimously cry'd out to have the Villain put to Death; and the more to express their Indignation, threw off their Clothes, and cast Dust into the Air, as if they had intended that Moment to stone him. But *Lyfias*, to avoid farther Tumult, order'd him to be carry'd into the Castle, and to be examin'd by *Scourging* †, until he confess'd, what

From Acts i.
10. to the
End.

"the Spot, took two hundred, and put the *Egyptian* to Flight." 'Tis to this Story, no doubt, that *Lyfias* alludes; and therefore it seems to be a Mistake in *Grotius*, and others, to say, that the *Egyptian*, mention'd by *Josephus*, was later than these Times; for it is apparent from *Josephus* himself, both in his *Antiquities*, lib. xx. and his *History of the Jewish Wars*, lib. ii. that this *Egyptian* march'd his Rabble up to *Jerusalem*, in the first, or second Year of *Nero*; whereas, it was not till the fourth of *Nero*, that *St Paul* made this his last Journey to *Jerusalem*. *Hammond's*, and *Whitby's* Annotations.

* To give some Account of the Apostle's Conduct in this Particular, we must observe, that there were two Sorts of *Jews* at this Time, some, who us'd no other Language, in their common Discourse, nor allow'd of any Bible in their religious Assemblies, but the *Hebrew*, and these *St Chrysostom* calls, *ἑβραῖοι*. *ἑβραῖοι*, profound *Hebrews*; others that spake *Greek*, and us'd the *Greek* Translation of the Bible in their Places of Worship, and these were stiled *Hellenists*. Of this latter Sort was *St Paul*, because, as we may observe in his Writings, he always makes use of the *Greek* Translation of the *Old Testament*, so that, in this Respect, he might not be so acceptable to the other Sort. Those of them, who were converted to *Christianity*, had great Prejudices against him, *Acts* xxi. 21. which is said to be the Reason, why he conceal'd his Name in the Epistle written to the *Hebrews*: And as for those, who were not converted, they could not so much as endure him; and this is the Reason, which *St Chrysostom* gives, why he preach'd to the *Hellenists* only, *Acts* ix. 28. That therefore he might avert the great Displeasure, which the *Jews* had conceiv'd against him, he here speaks to them in the Language, which they best knew, and most esteem'd, and they, by his Compliance in this Respect, were so far pacify'd, as to give him Audience. For they were well enough pleas'd to hear him discourse of Matters relating to Religion, and especially of the Vocation of the *Gentiles*, in a Language which the *Romans* did not understand; whereas, had he, in the Course of his *Apology*, expos'd the Contempt and Hatred, which the *Jews* entertain'd of all *Heathens*, in a Language, which the chief Captain, and his Men were acquainted with, and in such a *Light*, as his known Eloquence would have enabled him to do; it is not to be imagin'd, what Terror, or Confusion at least, he would have brought upon his Enemies. So that, it was a *Point of Charity*, as well as *Prudence* in him, to speak to them in *Hebrew*, that thereby he might both screen them from the Resentment of the Soldiery, and cure them, if possible, of their false Prejudices against them. *Hammond's* Annotations, and *Calmet's* Commentary.

† As *Lyfias* did not understand *Hebrew*, he could not tell what the Purport of *St Paul's* Speech to the People was; but, by their mad and outrageous Behaviour, he guess'd, that he must have said something very provoking, either against the Authority of their Law, or the Dignity of their Nation, and therefore he was willing to know the Truth of it from himself. *Scourging* was a Method of Examination us'd by the *Romans*, and other Nations, to force such, as were suppos'd guilty, to confess what they had done, what were their Motives, and who were accessary to the Fact. Thus *Tacitus* tells us of *Herrenius Gallus*, that he receiv'd several Stripes, that it might be known for what Price, and with what Confederates, he had betray'd the *Roman* Army. It is to be observ'd however, that the *Romans* were punish'd in this wise, not by Whips and Scourges, but by *Rods* only, and therefore it is, that *Cicero* (in his Oration *pro Rabirio*) speaking against *Labienus*, tells his Audience, that the *Porcian* Law permitted a *Roman* to be whipp'd with Rods, but he, like a good and merciful Man, (speaking ironically) had done it with *Scourges*: And, what is farther observable, neither by Whips, or Rods, could a Citizen of *Rome* be punish'd, unless he were first adjudg'd to lose his Privilege, to be *uncitizen'd*, and declar'd an Enemy to the Common-Wealth, and then he might be either scourg'd, or put to Death: For the Form of *disfranchising* him was this, ———

A. M.
4062, &c.
Ann. Dom.
58, &c.

what it was he had done, that so much exasperated the Jews against him.

WHILE the *Lictor* was binding him in order to his Punishment, *Paul* ask'd the *Centurion* that stood by, whether the Roman Laws permitted them to treat in this Manner a Citizen, even before any Sentence was passed upon him? Which when the *Centurion* heard, without making any Reply, he went directly to the Governor, and advis'd him to act cautiously in this Affair, because the Prisoner, as he understood, was a Roman Citizen; and a Citizen indeed he was by Birth-Right †, whereas the Governor himself was such only by Purchase *. This made him wave all farther Thoughts of scourging him, as being not a little afraid, that he had already done more,

than he could answer; but being desirous to know the Bottom of the Matter, the next Day he conven'd the *Sanhedrim*, and brought down *Paul*, and set him before them.

THE Sight of so awful an Assembly struck no Terror into the Apostle, who began his Apology, with an open Declaration of the Integrity, and good Intentions of his Heart: *Men, and Brethren, I have lived in all good Conscience || before God, until this Day.* This asserting of his Innocency, *Ananias* §, the High-Priest, look'd upon as a Kind of Reflection upon the Justice of their Tribunal, and therefore order'd the Officers, that stood near him, to strike him on the Face; an Indignity this, which the Apostle resented with Severity of Language ‡; but when the

From Acts i.
10. to the
End.

Escapes Scourging, and, by professing himself a Pharisee, eludes the Malice of the Jews.
Acts xxii. 25.

Lictor, colliga Manus, or Caput obnubito, infelici veste suspendito, verberato, vel intra Pomærium, vel extra Pomærium: *Lictor*, bind his Hands, or cover his Face, hang him, scourge him, either within or without the Suburbs: All which shews the great Propriety of the Apostle's Question to the *Centurion*, Is it lawful for you to scourge a Man, that is a Roman, and uncondemned? Acts xxii. 25. Calmet's Commentary. Whitby's and Hammond's Annotations.

† In what Manner St *Paul* obtain'd this Privilege, the Learned are not agreed; but it seems to make fair for the Opinion of those, who think, that the People of *Tarsus* had it bestow'd on them by the Favour of some Emperor, that *Dion Cassius*, lib. xlvii. reports, that they sided so far with *Julius Caesar* in the Civil War, and afterwards with *Octavius*, that their City obtain'd the Name of *Juliopolis*, and was honour'd with the greatest Privileges; which makes *Carthusianus*, and the Gloss upon 2 Tim. iv. 12. say more fully, that the Inhabitants receiv'd this Freedom, because they met the Roman Embassadors with Peace and Crowns, and that then *Paul's* Father, going out with them, receiv'd the *Penula*, or Cloak, as a Mark and Ensign of a Roman Citizen, 2 Tim. iv. 13. Whitby's Annotations.

* *Photius*, in one of his Letters, tells us, about what Time it was, that the Privileges of a Roman Citizen came to be enjoy'd, not only by those, who were Natives of the Place, but by as many, as, either by Favour, or Money, were made Partakers of that Appellation; and several Historians have observ'd, that, under the first Emperors, it was highly valu'd, and cost dear, but that, in the Reign of *Claudius*, it came to be disesteem'd, and purchas'd at a very low Rate. Hammond's and Beausobre's Annotations, and Calmet's Commentary.

|| The Apostle, by a good Conscience, does not mean here a Conscience void of all Error and Offence; for he owns himself to have been guilty of a great Sin in persecuting the Church of Christ, 1 Tim. i. 13. but such a Conscience, as acted according to his Persuasion that he ought so to act; in which Sense he says, that, when he blasphem'd against Christ, and persecuted his Church, he did it out of a Belief, that he ought to do many Things contrary to the Name of Jesus, Acts xxvi. 9. so that the Sense of the Apostle is,——“ While I was persuaded, that the Christian Religion “ was false, I persecuted it with the utmost Vigour; but, as soon as I came to perceive its Divine Institution, I declared for it, and have, ever since, maintain'd it, even to the Hazard of my Life. The Religion of the Jews I did “ not forsake out of any Hardships, that it requir'd, or any Prejudice, I had conceiv'd against its Precepts; nor did “ I embrace that of the Christians upon any other Account, than a full Conviction of its Truth and Veracity. I “ was a good Jew, in short, as long as I thought it my Duty to be so; and, when I thought it my Duty to be otherwise, I became a zealous Christian; in all which God knows the Sincerity of my Heart, and is Witness of my Up- “ rightness.” Whitby's Annotations, and Calmet's Commentary.

§ He was the Son of *Nabedæus*, and succeeded *Joseph*, the Son of *Camith*, as himself was succeeded by *Ishmael*, the Son of *Fabæus*, in the High-Priesthood. Upon a Quarrel between the Jews and Samaritans, *Quadratus*, Governor of Syria, sent him in Chains to Rome, to give an Account of his Conduct to the Emperor *Claudius*; but, after a fair Hearing, which was procur'd him by the Interest of young *Agrippa*, he was acquitted, and return'd home, tho' we read nothing of his Restoration to the Pontificate. 'Tis evident, from the Account of *Josephus* himself, that *Ananias*, at this Time, was not the High-Priest, and yet he still retain'd the Titles and Honours belonging to it, even as *Annas* did, in the Time of *Caiaphas*. Joseph. Antiq. lib. xx. c. 5. and Fleury's Ecclesiastical History.

‡ The Apostle's Words are these——God shall smite thee, thou walled Wall. A walled Wall was a proverbial Expression, denoting an Hypocrite of any Kind, and the Propriety of it appears in this:——That, as the Wall had

A. M. 4062, &c.
Ann. Dom. 58, &c.

Standers-by accus'd him with calumniating the High-Priest, he excus'd himself, by saying, that he did not know, or could not well believe, that a Person, who had given such unjust Orders, could be invested with so sacred a Character. Perceiving however, that the Council consisted partly of *Sadducees*, and partly of *Pharisees*, to elude the Malice of his Enemies, he made open Declaration, that he was a *Pharisee*, even as his Father was before him, and that the great Offence taken against him was his Belief of a future *Resurrection*; which so divided the Council, that, however the *Sadducees*, who were violent Opposers of this Article, were bent against him, the *Pharisees*, who were zealous Maintainers of it, were for acquitting him: So that the Dissention among them grew so high, that the Governor, fearing lest *Paul* should be torn in Pieces among them, commanded the Soldiers to take him from the Bar, and to return him back to the Castle, where, to comfort him after all his Frights and Fears, God was pleas'd to appear to him that Night in a *Vision*,

encouraging him to Constancy and Resolution, and assuring him, that, as he had borne Testimony to his Cause at *Jerusalem*, so, in Despite of all his Enemies, he should live to do the same Thing at *Rome*.

THE next Morning, above forty Jews enter'd into a wicked Confederacy, which they ratify'd with an *Imprecation*, never to eat or drink, until they had killed *Paul*; and having acquainted the *Sanhedrim* with their Design, they thought it advisable, that some of their Body should solicit the Governor to bring him down before them, under Pretence of enquiring more accurately into his Case, and that then, before he reach'd the Court, they would not fail to way-lay, and dispatch him. This Conspiracy however was discover'd to *St Paul* by a Nephew of his, and by him imparted to *Lyfias*, who immediately commanded two Parties of Foot, and one of Horse, to be ready by nine o'Clock that Night, in order to conduct *Paul* first to *Antipatris**, and thence to *Cæsarea*, where *Felix*†, the Governor of the Province, had his Residence.

From Acts i.
10. to the
End.

Is safely conducted from Jerusalem to Cæsarea, where he defends himself against the Accusations of the Jews.

Acts xxiii. 12.

had a fair Outside; but nothing but Dirt, or Sticks and Stones within, so the High-Priest had the outward Appearance of a righteous Judge, sitting as one, that would pass Judgment according to Law, and yet commanding him to be punish'd for speaking the Truth, and so condemning the Innocent, against the Law of Nature, as well as that of *Moses*, Lev. xix. 15. Our Blessed Saviour makes use of a Comparison much of the same Nature, when he calls the Scribes and Pharisees *whited Sepulchres*, which appear beautiful outward, but are within full of dead Mens Bones, and of all Uncleanness, Matth. xxiii. 27. and we need but look into the History of the antient Prophets, and there observe, with what an Air of Authority *Elijah* and *Elisba* speak to the Kings of *Israel*, and with what Boldness *Isaiah*, *Jeremiah*, and *Ezekiel*, reproach the Priests, the Princes, and the People of *Judah*, with their Transgressions, to justify our Apostle, in taking the same Freedom with this proud Pontiff, who bely'd his Character by his unjust Proceedings. It is to be observ'd however, in further Vindication of *St Paul*, that these Words of his, *God shall smite thee*, are a Prediction, and not an Imprecation; and a Prediction, which (according to *Josephus*) was fulfilled in a short Time: For, when (in the Government of *Florus*) his Son *Eleazar* set himself at the Head of a Party of *Mutineers*, who, having made themselves Masters of the Temple, would permit no Sacrifices to be offer'd for the Emperor, and, being join'd by a Company of *Assassins*, compelled Persons of the best Quality, to fly for their Safety into Sinks, and Vaults, *Ananias*, and his Brother *H Ezekias*, were both drawn out of one of these Places, and murder'd; tho' Dr *Lightfoot* will have it, that he perish'd at the Siege of *Jerusalem*. *Calmet's* Commentary. *Whitby's* Annotations, and *Joseph. de Bello Jud.* lib. ii. c. 17, 18.

* This Place, which was formerly called *Capharsalama*, 1 Maccab. vii. 31. stood upon the Sea-Coast, between *Toppa*, and *Cæsarea Palestina*, but was of little or no Repute, until it was rebuilt, or at least repair'd and beautify'd by *Herod the Great*, who, in Honour of his Father *Antipater*, chang'd its Name. *Whitby's* Alphabetical Table, and *Wells's* Geography of the New Testament.

† *Claudius Felix*, who, in *Tacitus*, is likewise call'd *Antonius*, because he was a Slave both to the Emperor *Claudius*, and his Mother *Antonia*, was the Brother of *Pallas*, the Freed-Man, and first Favourite of the Emperor, by whose Interest he obtain'd the Government of *Judea*; but, in the Administration of it, practis'd all Manner of Violence, Avarice, and Lust. The above-cited Historian tells us of him, that he made his Will the Law of his Government, and ruled the Province with all the Authority of a King, and the Insolence of a Freed-Slave, whom neither Shame nor Fear could restrain. He stuck at no Manner of Cruelty or Injustice, having caus'd *Jonathan*, the High-Priest, to be assassinated, merely because he sometimes reminded him of his Male-Administration; and, to gratify his Debauchery, he scrupled not to violate all Laws, both human and divine. For, being in love with *Drusilla*, who was marry'd to *Azizus*, King of the *Emisenes*, by the Help of *Simon the Magician*, a Jew of *Cyprus*, he took her

A. M.
4062, *Ec.*
Ann. Dom.
58, *Ec.*

Residence. *Lyfias*, at the same Time, sent a Letter to the Governor, signifying, “ That the Person, whom he had sent, “ was a Freeman of *Rome*; that the *Jews* “ had evil-treated him, and conspir’d a- “ gainst his Life; that he had taken that “ Method to secure him against their “ Violence; and had order’d his Enemies “ to appear before him at *Cæsarea*, to “ manage their Charge and Accusation.” This Letter the Governor receiv’d with great Civility, and, finding that *Paul* belong’d to the Province of *Cilicia*, promis’d him a fair Hearing, as soon as his Accusers should come down, and, in the mean Time, order’d him to be secur’d in a Place called *Herod’s Judgment-Hall* ||.

Acts xxiv. 1.

ABOUT five Days after this, *Ananias* the High-Priest, with others of the *Sanhedrim*, came down to *Cæsarea*, and brought with them an Advocate, nam’d

Tertullus *, who, in a Speech, set off with all the insinuating Arts of Eloquence, to prepossess the Governor † in their Favour, accus’d *St Paul* “ of being a seditious Per- “ son, and a Disturber of the publick “ Peace; who had set himself at the Head “ of the Sect of the *Nazarenes* ||, and “ made no Manner of Scruple ~~to~~ to “ prophane even the Temple itself.” But, to the several Parts of this Accusation, the Apostle (when permitted by *Felix* to make his Defence) answer’d distinctly. The Charge of *Sedition* he utterly deny’d, and challeng’d them to prove, that they had ever found him, so much as disputing in the Temple, or stirring up the People in the Synagogues, or any other Place of the City. The Charge of what they called *Heresy* he readily admitted; but, then he affirm’d, that, long before him, this was the *Way*, in which all the *Patriarchs* of the *Jewish* Nation wor-
shipp’d

From Acts i.
10. to the
End.

her from her Husband’s Bed; and, in Defiance of all Law and Right, kept her for his own Wife. In short, his Government was so grievous to the *Jews*, that they procur’d his Re-call, A. D. 60. And, as several of them went to *Rome* after him, to complain of his Extortions, and other Acts of Violence, he had undoubtedly been executed, had not his Brother’s Credit preserv’d him. *Calmet’s Commentary*. *Beausobre’s Annotations*, and *Joseph. Antiq. lib. xx. c. 5, 6*.

|| The Word *Ἰππατρίον*, which we render *Judgment-Hall*, is properly of *Latin* Extract, and signifies the House, where the chief *Roman* Governor liv’d; and this, in *Cæsarea*, is called *Herod’s Prætorium*, because it was a magnificent Palace, which *Herod the Great* had built for his own Habitation, whenever he should go to *Cæsarea*, but which, in After-Times, the *Roman* Governors made use of for the Place of their Abode, as well as a Place of Confinement for some particular Prisoners. *Calmet’s Commentary*.

* It seems very likely, that this *Tertullus*, whose Name is properly *Latin*, was a *Roman* Orator, or Advocate, whom the *Jewish* Rulers employ’d in this Cause against *Paul*, as being a Person better vers’d in the *Roman* Language, and Formalities of *Roman* Courts, than they were. *Beausobre’s Annotations*.

† In this Preamble, which *Tertullus* makes to *Felix*, there is a great deal of gross Flattery, mixt with some Truth: For, tho’ it be true, that *Felix* did some Kindness to the *Jewish* Nation, in delivering them from the Thieves and Magicians, that infested them; in destroying *Eleazar*, in particular, who was at the Head of one of these Bands of Robbers, and in defeating the *Egyptian* Impostor, who drew so many Thousands of poor People after him; yet, had the Orator been minded to have told the whole Truth, he might have accus’d him of numberless Injuries done the Province, since no Governor was ever known to exercise his Authority with more Injustice and Cruelty, than he; but this was not the Business of one, who, in the Beginning of his Speech, was to insinuate himself into his Favour. *Whitby’s* and *Beausobre’s Annotations*, and *Calmet’s Commentary*.

|| This is the only Place of Scripture, wherein Christians are called *Nazarenes*, tho’ the Author and Founder of their Religion is frequently so called from *Nazareth*, a City of *Galilee*, the Place of his Nativity, (as some suppos’d) because it was that of his usual Abode. At the first Appearance of the Gospel, *Christians* were generally look’d upon as a particular Sect of the *Jews*, even as the *Pharisees* and *Sadducees* were. The *Heathens* almost always confounded them with the *Jews*, nor was the Distinction properly made, till after the Destruction of the *Jewish* Temples, and the large Increase of *Pagan* Converts: But as the Word *Ἰσραῆλ*, or *Sect*, bears often an indifferent Sense, both in the Holy Scriptures, and in ancient *Jewish* Writers, we might possibly suppose it so here, did not *Justin Martyr* (*cont. Tryph. p. 234.*) inform us, that the *Jews* very early sent their *Emissaries* to all Nations against the *Christians*, representing them as *Ἰσραῆλ ἀθεῖον, καὶ ἀνομιῶδες*, an *Atheistical, and wicked Heresy*; and therefore we have Reason to believe, that, in this Sense, they accus’d *St Paul*, as being a Ring-Leader of the Sect of the *Nazarenes*. *Calmet’s Commentary*, and *Whitby’s Annotations*.

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4062, &c.
Ann. Dom.
58, &c.

shipp'd God, firmly believing another Life, and a future Resurrection; and, as to the Charge of *profaning the Temple*, he allow'd indeed, that several Times since his coming to *Jerusalem*, he had been there, but then, it was without any Multitude, and only to purify himself according to the *Mosaick Law*. *Felix* gave both Sides the Hearing, but refus'd to make any final Determination, until *Lyfias* himself came down, of whom he might be more fully inform'd in the Controversy; but, in the mean Time, he commanded, that, tho' *Paul* should be kept under a Guard, yet his Custody should be so free and easy, that none of his Friends should be hinder'd from visiting, or doing him any Office of Kindness.

Terrifies Felix
with his
Discourse.
Acts xxiv. 24.

A FEW Days after this, when his Wife *Drusilla* * (who had been a *Jewess*) was come to *Cæsarea*, *Felix* being minded to have her hear *Paul*, order'd him to be brought before them, and gave him Leave to speak freely concerning the Doctrines of *Christianity*. In his Discourse he took occasion particularly to insist upon the great Obligation, which the Laws of *Christ*

lay upon Men to Justice and Righteousness towards one another, and to Sobriety and Chastity both towards themselves and others, from this Consideration more especially, *viz.* the strict and impartial Account that must be given, in the Day of Judgment, of all the Actions of their past Lives, to be either eternally punish'd, or rewarded for them. *Subjects*, that were wisely adapted to the Governor's Condition and Circumstances, and what stung his Conscience so feelingly, that he could not forbear *trembling*, which made him break off the Apostle's Discourse with a *Go thy Way for this Time; when I have a convenient Season, I will call for thee.*

WHEN *Portius Festus* * succeeded to the Government of *Judea*, he found *Paul* still in Prison, left there by his *Predecessor* to gratify the *Jews* †. Upon his first coming to *Jerusalem*, the *High-Priest*, and other Members of the *Sanhedrim*, exhibited fresh Accusations against him, and, in order to his Trial, desir'd that he might be sent for up to *Jerusalem*, meaning to *assassinate* || him by the Way; but *Festus*, unwilling to grant their Request, order'd them

From Acts i.
10. to the
End.

Defends him-
self before
Festus, and
appeals unto
Cæsar.
Acts xxv. 1.

* This *Drusilla* was the Daughter of that *Agrippa*, who put *St James* to Death, and imprison'd *St Peter*, and was himself miraculously smitten, in the Midst of his Oration at *Cæsarea*, whereof we have given a full Account before. This Daughter of his pass'd for one of the greatest Beauties of her Age, but was far from being remarkable either for her Piety, or Chastity. At first she was promis'd in Marriage to *Epiphanes*, the Son of *Antiochus*, King of *Comagene*, upon Condition that he would submit to be *circumcised*; but, when he refus'd to comply with that, the Match broke off, and she afterwards was marry'd to *Azizus*, (as we said before) who accepted of the Condition. When she left him, and took it in her Head to live with *Felix*, who was a *Gentile*, she forsook her *own*, and conform'd to his Religion, according to the Testimony of *Josephus*, *Antiq. lib. xx. c. 5.* and therefore, when *St Luke* calls her a *Jewess*, he must be understood thereby to denote her Birth and Parentage, rather than the Form and Profession of her Religion. *Calmet's Commentary.*

* When *Festus* came into *Judea*, (which was in the sixth, or seventh Year of *Nero*) he found all in Desolation and Distress; the Country laid waste; the People forc'd from their Habitations; their Houses expos'd to Fire and Pillage; and all at the Mercy of a brutal Rout of Vagabond *Free-booters*, who, in great Numbers, ravag'd up and down at Pleasure. In these Days there was a famous Impostor likewise, with a Train of credulous Rabble at his Heels, whom he had deluded into an Opinion, that if they did but follow him into such a Wilderness, no Harm should ever befall them. Both these Sorts of People the Governor endeavour'd to suppress, and the latter he did effectually; but had not Time to accomplish the other, because, in the Space of two Years, he dy'd, and was succeeded in the Province by *Albinus*. *Joseph. Antiq. lib. xx. c. 7, 8.*

† He had so far exasperated them by his unjust and violent Proceedings, while he continu'd in the Government, and therefore, upon his Dismission, he thought to have pacify'd them, in some Measure, by leaving *Paul* (whom he might have discharg'd long before) still in Custody, and still liable to become a Prey to their greedy Malice: But herein he found himself sadly mistaken; for, no sooner was his Disgrace at Court known, than several of the principal *Jews* of *Cæsarea* took a Journey to *Rome* on Purpose to accuse him, and (as we said before) would certainly have wrought his Ruin, had not his Brother *Pallas* (who was now in equal Favour with *Nero*, as formerly he had been with *Claudius*) interceded for his Pardon. *Joseph. Antiq. lib. xx. c. 7.*

|| Which might easily be done by any of the Bands of Robbers and *Assassins*, (those Persons, whom *Josephus* calls *Sicarii*, from *Sica*, or the short Sword they wore, something betwixt the *Persian Scymitar*, and the *Roman Falcion*) which, at that Time, infested the whole Province, and would have done it for a small Sum of Money, without any Suspicion upon the true Authors of his Murder. *Calmet's Commentary.*

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them to come down to *Cæsarea*, where he himself would shortly be, and then he would not fail do do them Justice. The *Jews*, accordingly, went down, and, when *Festus* was seated on the *Tribunal*, they renew'd their Charge, and produc'd their Articles against him, which differ'd not much from what they had accus'd him of before *Felix*: But *Paul* defended himself so well, by making it appear, *that he had neither offended against the Jewish Laws, nor against the Temple, nor against the Emperor*, that their Charge soon fell to the Ground for Want of sufficient Proof. *Festus* however, being willing to oblige the *Jews* at his first coming to the Government, propos'd to the Apostle his going up to *Jerusalem*, there to be judg'd of the Matters, that were alledg'd against him; but he, knowing full well the Ma-

lice of his Enemies, and being unwilling to trust himself in their Power, boldly declar'd, "That, as he then stood at the Emperor's *Judgment-Seat*, where he ought to have a final Trial, if he had done any Thing worthy of Death; he did not at all decline it; but that, as he had injur'd none of the *Jews*, and they could prove nothing *criminal* against him, he ought not to be made a Victim to their Fury; and therefore, as he was a *Roman*, he *appealed* † to the Emperor himself." Whereupon *Festus*, being not a little startled, first conferr'd with his own Council *, and then, with some seeming Emotion, told the *Apostle*, that since he *had appealed unto Cæsar, unto Cæsar he should go*.

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NOT many Days after, King *Agrippa* †, with his Sister *Berenice* ‖, and a numerous Train,

He defends himself and the Christian Cause bravely before Festus, and King Agrippa.

† This Way of appealing was frequent among the *Romans*, introduc'd to defend and secure the Lives and Fortunes of the Populace, from the unjust Incroachments and over-rigorous Severities of the Magistrates; whereby it was lawful, in Cases of Oppression, to appeal from them for Redress and Rescue; a Thing, more than once settled by the Sanction of the *Valerian Laws*. These Appeals were generally made in Writing by *appellatory Libels* given into the Court, and containing an Account of the *Appellant*, the Person against whom, and from whose Sentence, he did appeal; But where the Case was done in open Court, it was enough for the Criminal verbally to declare that *he did appeal*. In great and weighty Cases, the Appeal was made to the Prince himself; whereupon not only at *Rome*, but in all the Provinces of the Empire, every *Pro-Consul*, and Governor was strictly forbidden to execute, scourge, bind, or put any Badge of *Servility* upon a *Citizen*, or any that had the Privilege of a *Citizen*, who had made his Appeal; or any Ways to hinder him from going to *Rome* to obtain Justice at the Hands of the Emperor, who had as much Regard to the Liberty of his Subjects (says the Law itself) as they could have for their Good-Will, and Obedience to him. And this was exactly *St Paul's* Case; who, knowing that he should have no fair and equitable Dealing at the Hands of the Governor, when once he came to be sway'd by the *Jews*, his sworn and inveterate Enemies, appealed from him to the Emperor, which was a Privilege, so often, so plainly settled by the *Roman Laws*, that *Festus* durst not deny his Demand. *Cave's* Lives of the Apostles.

* Some *Annotators* are of Opinion, that the Persons, with whom the Governor advis'd upon this Occasion, were Part of the *Sanhedrim*, who were come to *Cæsarea* to prosecute *Paul*; but we can scarce think, that any of this Body of Men would have counselled him to admit of *St Paul's* Appeal, or to send him to *Cæsar* out of their Reach; and therefore we suppose, that, as these Governors of Provinces were not always great *Lawyers*, though they might sometimes have very nice Controversies come before them, they were usually provided with Men of sufficient Abilities in the *Roman Laws*, who, sitting behind a Veil, or Curtain, drawn between them, and the Governor's Tribunal, were ready, in all difficult Cases, to assist him with their Advice. *Whitby's* Annotations, and *Calmet's* Commentary.

† This Prince, who was the Son of *Agrippa*, surnam'd *Herod*, of whom we read so much in the xliith Chapter of the *Acts*, was at *Rome* with the Emperor *Claudius*, when he dy'd. The Emperor was inclin'd to have given him all the Dominions which his Father possess'd; but those, who were about him, dissuaded him from it, so that, sending *Cassius Fadus* as Procurator to *Judea*, he kept *Agrippa* still at Court, until he was in a Condition to reign. When *Herod*, King of *Chalcis*, his Uncle by his Father's Side, dy'd, he gave him his Dominions, but, soon after, translated him to a larger Kingdom; for he bellow'd on him, not only all the Territories formerly belonging to *Philip* the Tetrarch, but added likewise the Country of *Abilene*, which belong'd to *Lysanias*. After the Death of *Claudius*, his Successor *Nero*, who had a great Affection for *Agrippa*, to his other Dominions added *Julius* in *Perca*, and that Part of *Galilee*, to which *Tarichæa* and *Tiberias* belong'd. When the War broke out between the *Jews* and *Romans*, this Prince was constrain'd to join his Troops with those of *Rome*, to reduce his Countrymen, and assist in the Taking of *Jerusalem*. After the Destruction of that City, he retir'd to *Rome* with his Sister *Berenice*, with whom he had always liv'd in an *indifferent* Manner, and there dy'd, at about seventy Years of Age. *Calmet's* Commentary, and Dictionary. *Richard's* and *Fleury's* Ecclesiastical Histories.

‖ She was at first marry'd to *Herod*, King of *Chalcis*, her own Uncle by her Father's Side, but, after his Death, she betook herself to her Brother, and with him continu'd for some considerable Time, till, at length, being censur'd,

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Train, came to *Cæsarea*, to make a Visit and Compliment to the new Governor; who, upon some Occasion or other, took an Opportunity to entertain them with *Paul's* Case; telling them, "That *Felix*,
" upon his parting with the Government,
" had left a certain Prisoner, against whom
" some of the chief of the *Jews* had
" brought an Information, and imme-
" diately demanded Judgment, which,
" according to the *Roman Law* †, could
" not be done without first hearing the
" Cause, and bringing the Parties Face to
" Face; that, to this Purpose, he had
" order'd his Accusers to come to *Cæsarea*,
" but, upon the Result, found, that the Dis-
" pute between them was about Matters
" of their own *Superstition* ‡, and whe-
" ther a Person (whom they call *Jesus*)
" was really dead or alive; that, being
" himself unacquainted with such Kind of
" Controversies, he had referr'd the Pri-
" soner to the *Jewish Sanhedrim*, but
" that he, declining their Judgment, had
" appealed to *Cæsar*; and that therefore
" he kept him still in Prison, until he
" could meet with a convenient Oppor-
" tunity to send him to *Rome*."

THIS Account excited the Curiosity of *Agrippa*, who was very desirous to see, and hear the Prisoner; and, accordingly, the

King, and his Sister, accompany'd with *Festus*, and other Persons of Quality, came into the Court, with a pompous and magnificent Retinue, and, when *Paul* was brought forth before them, *Festus* acquainted the King, and the whole Assembly, "how much he had been solli-
" cited by the *Jews*, both at *Cæsarea* and
" *Jerusalem*, concerning the Prisoner at
" the Bar, that, as a notorious Male-
" factor, he might be put to Death; but
" that, having found him guilty of no
" capital Crime, and the Prisoner himself
" having appealed to *Cæsar*, he was de-
" termin'd to send him to *Rome*; that he
" was willing however to have his Cause
" again discuss'd before so judicious a Per-
" son as *Agrippa*, that he might be fur-
" nish'd with some material Instructions
" to send along with him, since it seem'd
" absurd to him to send a Prisoner to
" the Emperor, without signifying his
" Crimes." When *Festus* had ended, and *Agrippa* had signify'd to *St Paul*, that he had Liberty to answer for himself; after Silence was made, he address'd himself chiefly to *Agrippa*, and thus began his Speech.

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I THINK myself happy, O King *Agrippa*, in that I am permitted to make my Defence, against the Accusations charged upon

Acts xxvi. 2:

as having an incestuous Familiarity with him, in order to justify herself, and wipe off the Disgrace, she thought proper to be marry'd again to *Polemon*, King of *Cilicia*, who, for the Sake of her Riches, was persuaded to be circumcis'd, that he might have her: But they did not live long together, and, when she left her Husband, she return'd to her Brother, with whom she behav'd in such a Manner, as made all the World, as well as the *Satyrists*, take Notice of her.

Deinde Adamas notissimus, & *Berenices*

In Digno factus pretiosior: Hunc dedit olim

Barbarus, incestu dedit hunc *Agrippa* Sorori.

Juv. Sat. vi.

Josephus's Antiquities, lib. xx. c. 5.

† Of this Law and Custom of the *Romans*, *Philo Judæus*, speaking of their *Presets*, gives us this Account: "They yielded themselves to be common Judges, hearing equally the Accusers and Defendants, condemning no Man unheard, prejudging no Man, but judging without Favour or Enmity, according to the Nature of the Cause. *Hammond's* Annotations.

‡ The Word in the Original is *δεισιδαιμονία*, i. e. a vain and groundless Fear of the Gods: For the pious Man (according to *Varro*) honours and fears God, but the superstitious Man dreads him, and is seiz'd with Terror before him; and, to the same Purpose, *Maximus Tyrius* tells us, that a Man truly pious looks upon God as a Friend, full of Goodness; but the superstitious Man serves him with Sentiments of base and servile Flattery. Now, considering that *Festus* was addressing himself to *Agrippa* and *Berenice*, who were certainly *Jews*, one may be apt to think it a Breach of good Manners for him to call the Religion they profess'd, by no better a Name, than that of *Superstition*; but then we must observe, that he is suppos'd to speak here in the common Strain of *Heathens*, who generally look'd upon all *Jewish* Ceremonies as superstitious Usages; and that he made it no Scruple to express himself in this Manner, as, either accounting himself so much superior to such petty Princes, that, he thought, he might make free with them, or as judging, that themselves would not be offended at his representing the particular Point in Dispute between *St Paul* and his Adversaries, in such a contemptuous Light. *Calmer's* Dictionary and Commentary.

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upon me by the Jews, before a Person so exactly vers'd in all the Rites and Customs, the Questions and Controversies of the Jewish Law; for which Reason I intreat your Majesty to bear me with Patience.

*MY Manner of Life, from my Youth, which was among the Jews at Jerusalem, they all know, and that I was brought up under the Institution of the Pharisees *, a Sect, the strictest of all others in the Jewish Religion. Accordingly, now I am accus'd for asserting the Resurrection || of the Dead, which is not only a Doctrine acknowledg'd by the Pharisees, but a fundamental Promise made by God of old, which the Generality of the Jews || depend upon, and, in Hopes of which, they spend their Time in constant Piety, and Obedience to God: And*

yet for believing, and expecting this, O King, I am accus'd, and persecuted by the Jews: But why should it be thought an incredible Thing, that God, who is Omnipotent, should raise the Dead? I confess indeed, that once I was of Opinion, that I was bound in Conscience to persecute this Profession, and Doctrine of Christ; and, accordingly, having obtain'd a Commission from the High-Priest, many holy Men and Women in Jerusalem I not only hurry'd to Prison, but, when any of them were put to Death, was myself not a little assenting and assisting in it. Nay, in other Places too, I brought them before Courts of Judicature; by several Methods of Severity, forc'd them to deny Christ; and was so much enrag'd against them, that I compelled them to flee to

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* That, of the three Sects, which were then of greatest Credit in Judea, the Pharisees were the most strict, and held in the greatest Veneration; we have the Testimony of Josephus, who, in more Places than one, informs us, that this Sect was thought to be more pious than others, and more exact in their Knowledge of the Customs of their Fathers, and in the Interpretation of their Laws. For, as for the other two famous Sects, the Sadducees, by denying the Resurrection, and all future Punishments, took away the Rewards of a virtuous, and gave Licence to a vicious Life; and the Essenes, by being Jews, and yet separating themselves entirely from the Worship of the Temple, were guilty of a great Schism, and, by making their Prayers, and religious Addresses to the SUN, (as Josephus, who liv'd three Years among them, testifies) were chargeable with Idolatry, De Bello Jud. lib. ii. c. 7. Whitby's Annotations.

|| But why should St Paul say, that he was accus'd for asserting the general Resurrection, when it was only the Resurrection of Christ, that he was called in Question for? Now, in Answer to this, it must be observ'd, that before our Saviour's Passion, the Doctrine which he preach'd, was chiefly levelled against the vain Traditions of the Scribes and Pharisees, but that, after his Resurrection, the Testimony of the Apostles being this, that Christ was risen from the Dead, which was directly contrary to the Notion of the Sadducees, these People became their hottest Enemies, being griev'd (as the Text expresses it) that they preached the Resurrection of the Dead through Jesus, Acts iv. 1, 2. as easily perceiving, that the Proof of the one, viz. that Christ was risen, was a Confirmation of the general Resurrection. As therefore the Resurrection of Christ was a Pledge and Assurance of a general Resurrection, it was impossible for the Apostles to attest the one, without asserting the other, since, in the Truth of the Thing, and according to the Sentiments of the Jews themselves, the Resurrection was to be effected by the Messiah, for which Reason we find St Paul styling our Lord the First-Fruits of them that slept, and declaring farther, that as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 20, 22. Whitby's Annotations.

|| That the Jews had Grounds sufficient, in the Writings of the Old Testament, to expect a future Resurrection, is evident from our Saviour's Application of God's own Words, I am the God of Abraham, the God of Isaac, and the God of Jacob, Exod. iii. 6. God is not the God of the Dead, but of the Living, Matth. xxii. 32. Wherever God is stiled the God of any one, it always signifies, that he either is, or will be, the Benefactor of that Person; and in naming Abraham, Isaac, and Jacob, he must mean it of their complete Persons, which consisted of Bodies, as well as Souls; and from hence it will follow, that, as the Troubles and Afflictions, which these three Patriarchs underwent in their Life-Time, did not answer those Favours and Kindnesses, which are included in the Phrase of his being the God of any one, God was still engag'd to make them happy after this Life, and compleatly happy in their whole Persons, i. e. both in Body and Soul, which could only be effected by their Resurrection. This is the Deduction which our Saviour makes; but, when we read in the Prophets, that the Earth shall cast out the Dead, and those, that dwell in the Dust, shall arise, Isa. xxvi. 19. and more expressly still, that many of them, who sleep in the Dust, shall awake, some to everlasting Life, and some to everlasting Confusion, Dan. xii. 2. we need less wonder that we find the Martyrs in the Jewish Church not doubting, but that the Creator of the World would give them Breath and Life again, and would raise those up, who died for his Law, unto everlasting Life, 2 Maccab. vii. 9, 23. Good Reason therefore had the Apostle to represent this as the Hope of their Tribes; for, tho' the Sadducees deny'd it, yet (as Josephus informs us) they were but an handful of Men in Comparison, and whenever they came to hear Offices, they were forc'd to profess the Doctrine of the Pharisees, otherwise the common People would not have endur'd them. Antiq. lib. xviii. c. 2. Whitby's Annotations.

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to Heathen Cities, and even thither pursued them. To this Purpose, having received Authority from the Sanhedrim to go to Damascus, at Noon-Day, O King, I saw a Light from Heaven, far exceeding that of the Sun, which struck me, and those that accompanied me, to the Ground; and heard a Voice, in the Hebrew Tongue, calling me by Name, and admonishing me to forbear my cruel and persecuting Temper, because, from that Time, I was chosen to be a Preacher and Promoter of that Doctrine, which I was then labouring to destroy, and particularly commissioned to preach the Gospel to the Gentiles, in order to convert them from their idolatrous Worship, to the Service of the True God. In Obedience therefore to this heavenly Vision, I have ever since been very diligent in preaching the Doctrines of Repentance and Reformation, not in Judea only, but in other Nations, and not to the Jews only, but likewise to the Gentiles. This, O King, is my great Crime; and for this it was, that the Jews apprehended me in the Temple with a Design to have murdered me; but, being supported by a Divine Power, I continue in my Duty to this Day, asserting nothing, but what is agreeable to Moses and the Prophets, who have plainly foretold, that the Messiah should be put to Death, and rise again, and, by his Doctrine, enlighten both Jews and Gentiles. While he was thus discoursing, Festus, who

happen'd to be no great Master of the Argument, was ready to think, that his talking in this abstruse Manner, must be the Effect of some Deliriousness, and therefore told him abruptly, that his too much Learning * had made him mad. But to this he calmly reply'd; *I am in my perfect Senses, most noble Festus, and what I say, without Excess or Transport, is literally true. For this I appeal to Agrippa, before whom I take this Freedom of Speech, and am confident, that he knows it to be true. The Life, Death, and Resurrection of Christ were Things of publick Note, and cannot be a Secret to him, who was a Jew born. Believest thou the Prophets, O King? I am satisfy'd thou dost, and therefore cannot but know, that their Predictions are fulfilled in Christ.* This moving and persuasive Eloquence so wrought upon Agrippa, that he could not forbear declaring, that the Apostle had almost persuaded him to be a Christian *: To which he readily reply'd, "That he heartily wish'd, that not only he, but the whole Company then present, were not only almost, but altogether, † (tho' not Prisoners) as much Christians, as himself was." Upon this the Assembly broke up; and when Agrippa and Festus had conferr'd together about Paul's Case, they freely own'd, that the Accusation laid against him amounted neither to a capital Offence ||, nor any Thing

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* Festus must have known, from some other Hand, that Paul was a learned Man; because, in this Speech of his, he gives us no Indication of his Proficiency either in the Greek, or Roman Literature; tho' he might think, from the Terms which he heard him make use of, that the Subject of his Discourse must be vastly mysterious; for to hear him speak of the Resurrection of the Dead, of a Vision and Voice from Heaven, of Faith in Christ, of Conversion from Darkness to Light, of Deliverance from the Power of Satan, of an Inheritance among them that are sanctified, and of Christ's shewing Light unto the People, and to the Gentiles, which were so many *Ænigma's* to the Governor, was enough to make him think, that there possibly might be some Disorder in the Apostle's Brain, that made him talk in so unintelligible a Manner. *Calmet's Commentary.*

† This seems to imply, that, since the Time that they took it upon themselves at Antioch, the Name of Christians was become their common Appellation. *Beausobre's Annotations.*

‡ When Felix understood that St Paul was a Citizen of Rome, the Text tells us, that he commanded the Centurion to set him at Liberty, Acts xxiv. 23. But whether that Liberty extended so far, as to release him from his Bonds, is the Matter in doubt. It must be allow'd, that the Words, *except these Bonds*, Acts xxvi. 29. would sound with a better Grace, and be a finer Compliment to the Company, if so be, that the Apostle, at this Time, had his Fetters on, and actually pointed at them when he spake; but as *Bonds* may not improperly signify a Prison, 'tis enough to justify that Expression, that he was still kept in Durance, and under the Custody of a Guard. *Calmet's Commentary, and Beausobre's Annotations.*

|| Claudius indeed, towards the latter End of his Reign, had publish'd an *Edict* against the Jews, to banish them out of Italy, Acts xviii. 2. and by that the Christian Jews (but then as Jews, not as Christians) fell under that

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He is sent to
Rome by Sea,
and being ship-
wreck'd, is cast
upon the Island
of Miletæ.

Thing deserving Imprisonment, but that, had he not appealed unto *Cæsar*, he might have been legally discharg'd.

HIS Journey to Rome therefore being thus finally determin'd, he, and some other Prisoners of Note, were committed to the Charge of one *Julius*, a *Centurion*, or Captain of the *Legion*, called *Augusta*, having *Luke* the Evangelist, *Aristarchus*, *Trophimus*, and some others, to accompany him in his Voyage. † About the latter End of *September*, they went on board a Ship of *Adramyttium* ‡, and coasting along *Asia*, arriv'd at *Sidon*; where *Julius*, who all along treated *Paul* with great Civility, gave him Leave to go ashore, and refresh himself. From *Sidon* they set sail, and came in Sight of *Cyprus*,

and, having pass'd over the Seas of *Cilicia*, and *Pamphylia*, landed at *Myra* †, a Port in *Lyciæ*, where this Ship finish'd its Voyage. At *Myra*, *Julius*, and the Prisoners, that were under his Care, went on board a Ship of *Alexandria*, bound for *Italy*; and, having pass'd by *Cnidus* *, with much ado they made for *Salmone*, a Promontory on the *Eastern Shore* of *Crete*, from whence, by many Days slow sailing, they arriv'd at a Place called the *Fair Havens*, on the Coast of the same Island. Here *St Paul* advis'd the *Centurion* to put in, and winter, because the Season of the Year was far advanc'd, and sailing *, in those Seas especially, was now become dangerous; but he preferring the Judgment of the Master of the Ship,

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that Interdict. As yet there were no *penal* Laws against *Christians* as such. He, who first dedicated *Persecution*, (as *Tertullian* expresses it) and made the Profession of *Christianity* a capital Offence, was *Nero*. But now this Appearance of *Paul* before *Agrippa* was before this Rage of his broke out, and, accordingly, we find that *St Paul* had appealed to his Tribunal, as well knowing that the Difference between him and the *Jews* was a Thing of that Nature, that no Law of the *Romans* would take hold of it; but it is easy to perceive, that his Appeal would have stood him in no Stead, if *Christianity*, at this Time, had been under any *Imperial Interdict*. *Hammond's* Annotations.

† When the Feast was now already past, is the Signification of Time in the Text, Acts xxvii. 9. and, without all Controversy, this was the great annual Fast of *Expiation* for the Sins of the People of *Israel*, Lev. xvi. 29. which began on the tenth Day of the Month *Tizri*, answering to the twenty-fifth of our *September*. This was the Commencement of their Civil Year; and therefore it is no Wonder, that *St Luke* should make use of this *Epocha*, the Fast being already past, to denote a particular Part of the Year, since he wrote his Gospel for the Use of *Christians*, who, at this Time, were chiefly *Jewish* Converts, and consequently, no Strangers to this Kind of Language. *Hammond's*, and *Whitby's* Annotations, and *Calmet's* Commentary.

‡ Some of the *Antients* are of Opinion, that this was a City of *Egypt*, built by *Alexander the Great*, as a Monument of his Triumphs at the *Cannopic Mouth* of the *Nile*, and is by *Livy*, and some others, made the same with *Thebes*; but the *Adramyttium* here spoken of, must be that Sea-Port in *Myssia*, a Province in *Asia Minor*, lying over against the Isle of *Lesbos* or *Metelin*, and not far from *Troas*: For, whoever looks into a Map, may see, that, from *Cæsarea*, where the Ship set out, to *Myra* in *Lycia*, where it touch'd, lies the direct Course to *Adramyttium* in *Myssia*. *Whitby's* Alphabetical Table, and *Wells's* Geography of the New Testament.

† *Lycia* was a Province of *Asia Minor*, bounded on the East, by *Pamphylia*; on the West, by *Caria*; on the North, by *Phrygia*; and on the South, by the *Mediterranean Sea*: Its Metropolis was *Myra*, which, when it was *Christian*, was an *Archbishop's* See; but at present there is nothing remarkable in the whole Province, except that *Taurus*, the chief and most famous Mountain of all the *Asiatick* Continent, takes its first Rise here. *Wells's* Geography of the New Testament.

* This is a City which stands on a Promontory, or Foreland of the same Name, in that Part of the Province of *Caria*, which was more peculiarly called *Doris*, remarkable among the *Antients* for the Worship of *Venus*, (thence called by *Horace*, *Regina Cnidi*) and for the celebrated Statue of that Goddess, which was made by the great Artificer *Praxiteles*. *Wells's* Geography of the New Testament, and *Whitby's* Alphabetical Table.

* It is a common Observation of *Mariners*, that for some Weeks before and after *Michaelmas*, there are at Sea, sudden and frequent Storms, commonly called *Michaelmas Flaws*, which at that Time of the Year make sailing (especially in the *Mediterranean*) dangerous. Nor is this any new Observation, but as old as *Hesiod* himself, who tells us, that at the going down of the *Pleiades*, which was at the End of *Autumn*, Navigation was hazardous.

Δὴ τότε παντοίων ἀνέμων θύουσιν αὐτάς.

And again ——— νύ τοι τε δεινὰς αἰήτας,

ὅς τ' ἄρ' ἔρινε θάλασσαν, ὁμαρτήσας ἁλὸς ὄρεσιν

Πολλὰ, ὁπαρινῶ, χαλεπὸν δὲ τε πόντον ἔθηκεν.

De Op. lib. ii;

The very same Thing, that the Apostle here asserts. *Hammond's* Annotations.

A. M.
4064, &c.
Ann. Dom.
60, &c.

and the Wind, at this Instant, blowing gently at *South*, they put again to *Sea*, in Hopes of reaching *Phœnice*, another Harbour of *Crete*, where there was safe Riding, and there to winter. It was not long however, before they found themselves disappointed; for the calm *Southerly* Gale, which blew before, suddenly chang'd into a stormy and †tempestuous *North-East* Wind, which bore down all before it, so that they were forc'd to let the Ship *drive*; but, to secure it from splitting, they *under-girt* it; and, to prevent its running a-ground on the *Shallows*, threw out a great Part of its *Lading* and *Tackle*.

Acts. xxvii.
20.

For fourteen Days the Company continu'd in this Condition, without ever seeing either Sun or Stars, and began all now to give up their Lives for lost; when St Paul, having a little blam'd them for not taking his Advice, desir'd them however to be of good Courage, because he had Assurance from Heaven, that, whatever became of the Ship, they should escape to an *Island*, and not one of their Lives be lost. On the *fourteenth* Night, as the Sailors were throwing the Lead, and sounding, they found themselves nigh some Coast; and, apprehending they might strike upon some Shelves in the dark, thought proper to come to an *Anchor*, till the Morning might give them better Information: But, not staying for that, they were attempting to save themselves by getting into the Boat, when St Paul, perceiving

it, told the *Centurion*, that, unless they all stay'd in the Ship, none could be safe; whereupon the Soldiers cut the Ropes, and let the Boat drive. A little before Day-break, St Paul persuaded them to take some Nourishment, because, in all that Time of Danger, which had been || for fourteen Days, they had eaten in a Manner nothing; and, to encourage them to do this, he assur'd them again, that *not a Hair of their Heads should perish*. In the Morning, they discover'd Land, and, discerning a *Creek*, which seem'd to make a Kind of Haven, they resolv'd, if possible, to put in there; but, in their Passage, unexpectedly fell into a Place, where two Seas met, and where the *Fore-part* of the Ship striking upon a Neck of Land, that ran out into the Sea, the *Hinder-part* was soon beaten in Pieces by the Violence of the Waves. When the Soldiers saw this, they propos'd putting all the Prisoners to the Sword, lest any of them should swim to Land, and make their Escape; but the *Centurion*, who was willing to save Paul, by no Means allowing of that, gave Orders that every one should shift for himself; and the Issue was, that, some by swimming, others on Planks, and others on Pieces of the broken Ship, (to the Number of two hundred and seventy six Persons) they all got safe to Shore.

From Acts i.
10. to the
End.

The Country upon which they were cast, as St Paul had foretold, was an Island called *Where he dots several Miracles, and Cures.* Acts xxvii. 1.

† The Words in their Original are, ἄνεμος τυφωνικός ὁ καλέμενος Εὐρονότος, Acts xxvii. 14. *Ventus Typhonicus* is a *Whirl-wind*, which *Pliny* with great Elegance has thus describ'd, ——— *Typhon desert secum aliquid abruptum à Nube gelidâ, convolvens versansque, & locum ex loco mutans rapidâ Vertigine; præcipua Navigantium pestis, non antennis modo, verum ipsa navigia contorta frangens*, l. 2. c. 48. But then we cannot but think, that the proper Name of this Wind was not Εὐρονότος, which is a Word we read no where else, and whose Signification we are no ways certain of, but ἑρακλῶν, or *Euro Aquilo*, a Wind, which blew from *East* and by *North*; because, if we observe the Course, that the Ship made from the *Fair Havens*, which lie on the *Eastern* Point of *Crete*, to the Island of *Malta*, we shall soon perceive, that it required exactly such a Wind to drive it thither. *Cabnet's Commentary and Hammond's Annotations.*

|| The Words in the Text are ——— *This is the fourteenth Day that ye have continued fasting, having taken nothing*, Acts xxvii. 33. Now, because it was impossible for them, without a Miracle, to continue fasting *fourteen Days without eating any Thing*, some have been induc'd to render the Words thus, *Ye have continu'd expecting this Day, which is the fourteenth Day*, i. e. waiting to see the Success of it, which, it seems, in the Opinion of the *Mariners*, was a *critical* Day to them, wherein their Danger was at the highest, and therefore they eat nothing all that Day, as having no Leisure to consider *Hunger*, when their greater Danger, and more immediate Fear was *drowning*. But as we read nothing of this *critical* Day, so the *long Fasting* mention'd in Ver. 21. determines the Sense otherwise, and makes St Paul's Words indeed amount to no more, than a common *familiar* Expression, that may, almost every Day be heard at any Table, where there happens to be a puny Stomach; *You have eat nothing*, says the Master of the House to such an one, *very little, or next to nothing.* *Whitby's, Hammond's, and Beaufobre's Annotations.*

A. M.
4065, *Éc.*
Ann. Dom.
61, *Éc.*

called * *Melita*, now *Malta*; and † the Natives of the Place received them with great Civility and Kindness, making them Fires to dry their wet Clothes; and cherish their benumbed Limbs; but, as *Paul* was throwing some Sticks upon the Fire, || a Viper, dislodged by the Heat, came out of the Wood, and fastened on his Hand; which when the Natives saw, they immediately concluded, that he was some notorious *Malefactor*, or *Murderer*, whom the Divine Vengeance (tho' it suffered him to escape

the Sea) had reserved for a more publick and solemn Execution. But when they saw him shake off the venomous Creature into the Fire, and no Manner of Harm ensue, they changed their Sentiments to the other Extreme, and cried out, that † *he was a God*. Not far from this Place, was the Residence of * *Publius*, the Governor of the Island, who entertained this ship-wrecked Company with great Hospitality for three Days; in Acknowledgement of which,

From Acts i.
10. to the
End.

St

* This Island is supposed to have had its Name at first from the great Quantity of *Honey*, (in the *Greek* Language called μέλι) which it produced. It yielded likewise Cotton-wool in Abundance, which the People used to sow, as we do Corn, and no small Store of excellent Fruits, both for Taste and Colour; and yet the whole Island is one continued Rock, and has not above three Feet Depth in Earth. It is computed to be about *twelve* Miles broad, and *twenty* long; lies distant from *Sicily* about *sixty* Miles, and much more from the Coast of *Africa*, so that no other Reason can be given, why some *Geographers* have reckoned it among the *African* Isles, but that it once belonged to *Carthage*. At present it is called *Malta*, and is remarkable on account of its being granted to the *Knights of St John of Jerusalem* (formerly called the *Knights of Rhodes*, but now *Knights of Malta*) by *Charles V.* after that the *Turks* had beaten them out of *Rhodes*, in the Year of our Lord 1530. These *Knights*, according to their Institution, are in Number a *Thousand*, whereof five Hundred are to be resident in the Island, and the other five Hundred are dispersed through *Christendom*, in their several *Seminaries*, which are in *France*, *Italy*, and *Germany*, as there was one likewise in *England*, before it was suppressed by *Henry VIII.* Each of these *Seminaries* have over them a *Grand Prior*. He that is Chief of the whole Order, is stiled *Great Master of the Hospital of St John of Jerusalem*, and the others commonly called *Knights Hospitallers*, from whom many Places that formerly belonged to them here in *England*, do still retain something of their Name, by being called in short *Spitals*. *Wells's Geography of the New Testament.*

† That the People of *Malta* were originally a Colony of the *Carthaginians*, is manifest from several old *Inscriptions*, that are there to be seen in the *Punick* Character, and from the present Language of the Natives, which differs very little from *Arabick*. At *Valette* indeed, which is the principal City in this Island, the Inhabitants speak *Italian* likewise, and the Reason of this is, because the *Knights Hospitallers* have settled their Abode here; but the Country People have no Knowledge of this Tongue, and tho' in this Place, there are two *Greek* Parishes, yet these are only for the *Grecians*, Descendants of those, who quitted *Rhodes*, when these *Knights* were expelled by the *Turks*, and followed their Fortune to *Malta*. The *Sicilians* and *Africans* had a long Contest for the Property of this Island; but at length the *Romans* became Masters of it, tho', when they had it, they never attempted to introduce their own Language. They however, as well as the *Greeks*, held all Nations in a Kind of Contempt, that did not speak their Language, or that did not speak it correctly, and without the *Mixture* of any other *Dialect*; and this is the Reason why *St Paul's* Company, who were all *Greeks* or *Latins*, called the *Maltese*, *Barbarians*. *Calmet's Commentary*, and *Beaufobre's Annotations*.

|| *Vipera*, quasi vivipara, (a Sort of Serpent, so called because it brings forth its Young alive) is but a small Creature, (the largest not above half an Ell long, and an Inch thick) but so very poisonous, that the Bite of it will sometimes kill a Person in a Moment, or cause a sudden Inflammation all over the Body, as the People of *Malta* we see expected of *St Paul*, Acts xxviii. 6. The People of that Island however have a Tradition, that ever since the Time, that the Apostle was bitten by one, whatever *Vipers* are found there, have no Venom in them, and that some of them, when, out of Curiosity, carried into *Sicily*, become as poisonous as others, but, when brought back to *Malta* again, lose all their venomous Quality. Nay, they add farther, that as there are great Numbers of petrified *Vipers*, and other Serpents in this Island, those, who carry Pieces of these about them, will be preserved from the Biting of any venomous Animal; and that those, who for want of them, chance to be bit, may certainly be cured, by taking some of the Powder of one of the Petrifications mingled in a little Water. *Calmet's Commentary* and *Dictionary*, under the Word *Malta*.

† *Hercules* was one of the Gods, whom the People of this Island worshipped, and to him they ascribed the Power of curing the Bite of Serpents. *Beaufobre's Annotations*.

* That he was Governor of the Island is highly probable from an *Inscription* found there, and set down by *Grotius*, wherein the *IPOTOC MEAITAIQN*, is reckoned among the *Roman* Officers, and that both he, and most of the People under him, were converted to the *Christian* Faith is the joint Opinion of *St Chrysostom*, and some other *Greek* Authors; whereas *Aldo*, with several *Latin* Writers, affirms, that *Publius*, joining himself to *St Paul*, was by him made a Bishop, and sent to preach the Gospel; and that coming to *Athens*, he there settled, governed that Church in the Quality of their Bishop for some Time, and then ended his Life by Martyrdom. But this is a mistaken Piece of History, since the *Publius*, who was the Bishop of *Athens*, did not suffer Martyrdom till the Time of *Marcus Aurelius*. *Cave's Lives of the Apostles*, and *Calmet's Commentary*.

A. M.
4065, 187.
Ann. Dom.
61, 62.

St Paul, by his Prayers and the Imposition of his Hands, recovered his Father from a Fever and Bloody-Flux; and several others of the Inhabitants afflicted with any Kind of Disease, he restored to their former Health and Strength; for which they only shewed him the highest Marks of their Esteem, but furnished both him and his Company with all Necessaries proper for the rest of their Voyage.

After three Months Stay in this Island,

the Centurion, and his Charge, went on board the † Castor and Pollux, a Ship of Alexandria bound for Italy. At ‖ Syracuse they put in, and tarried three Days; thence sailed to † Rhegium, and so to † Puteoli, where they landed; and, finding some Christians there, at their Request, staid a Week with them, and then set forward in their Journey to Rome. The Christians of this City, hearing of the Apostle's coming, went out to meet him,

From Acts i.
10 to the
End.

He pursues his
Journey, and
is conducted
into Rome by
the Brethren.

† These were two Brothers, Sons of Jupiter and Leda, who (as the Poets fable) sprung from the same Egg, and are therefore represented, as having each the half of an Egg-shell in his Hand, because it is pretended, that Jupiter conversed with their Mother in the Form of a Swan. These two Brothers were of great Reputation for their Valour, and, particularly, for the Wars, which they waged against the Corsairs and Pirates, for which they had divine Honours paid them, being the peculiar Deities of Mariners, to whom they made their Vows in every Voyage, and whose Assistance they implored in every Storm. Among the Ancients it was the Custom to have the Image of some Creature or other painted, or engraven upon the Prow of every Ship of Burden, from which the Vessel had its Name: And hence the Poets have given it out, that Europa was carried away by a Bull, and Gany-mede by an Eagle; and that Phryxus rode over the Euxine Sea on a Ram, because the Ships, employed in the Voyages, had such Creatures for their Ensigns, and from them borrowed their Names. But, besides all this, it was usual with the Ancients to have some God or other generally painted upon the Stern, as the Patron, or tutelary God of the Vessel; and therefore we may observe, that the same Ship, which Virgil calls the Tiger, because of the Image of that Animal on its Prow,

Æratâ Princeps secat Æquora Tigri,

had, on its Stern, the Image of Apollo,

Aurato fulgebât Apolline Puppis.

Æneid. x.

But whether this Castor and Pollux was painted, or engraven on the Prow or Stern of the Ship, 'tis plain, that St Paul was not so superstitious, as to refuse to sail in it, nor St Luke to make mention of it, upon that Account. Calmet's Dictionary and Commentary, Hammond's and Whitby's Annotations.

‖ This was a City of Sicily, seated on the East Side of the Island, with a fine Prospect from every Entrance both by Sea and Land. Its Port, which had the Sea on both Sides of it, was almost all of it environed with beautiful Buildings, and all that Part of it, which was without the City, was on both Sides banked up, and sustained with very fair Walls of Marble. The City itself, while in its Splendor, was the largest and richest, that the Greeks possessed in any Part of the World. For (according to Strabo) it was two and twenty Miles in Circumference, and both Livy and Plutarch inform us, that the Spoil of it was equal to that of Carthage. It was called Quadruplex, as being divided into four Parts, Acradino, Tyche, Neapolis, and the Island of Ortygia. The first of these contained in it the famous Temple of Jupiter; the second, the Temple of Fortune; the third, a large Amphitheatre, and a wonderful Statue of Apollo in the Midst of a spacious Square; and the fourth, the two Temples of Diana and Minerva, and the renowned Fountain of Arethusa. About two hundred and ten Years before the Birth of Christ, this City was taken and sacked by Marcellus, the Roman General, and, in storming the Place, Archimedes, the great Mathematician, who is esteemed the first Inventor of the Sphere, and who, during the Siege, had sorely galled the Romans with his military Engines, was slain by a common Soldier, while he was intent upon his Studies. After it was thus destroyed by Marcellus, Augustus rebuilt that Part of it, which stood upon the Island, and, in Time, it so far recovered itself as to have three Walls, three Castles, and a Marble Gate, and to be able to set out twelve thousand Horse, and four hundred Ships. But the Blow, which the Saracens gave it, A. D. 884, when they razed it to the Ground, it even feels to this Day. Whitby's Alphabetical Table, and Wells's Geography of the New Testament.

† Rhegium, now called Reggio, is a Port Town in Italy, opposite to Messina in Sicily, and is thought to have had this Name given it by the Greeks, who suppose, that much about this Place Sicily was broken off from the Continent of Italy by the Sea. At present it is an Archbishop's See, and a considerable Place for Trade, tho' it has several Times formerly been surprized and plundered by the Turks. Wells's Geography of the New Testament.

‡ This Place, which is now commonly called Pozzuoli, is a City in Terra di Lavoro, (a Province in the Kingdom of Naples) situated upon a Hill, in a Creek of the Sea, and just opposite to Baia, (on the other Side of the Creek) a Place of great Renown among the Roman Writers. Within the Bounds of this City there are five and thirty natural Baths of different Sorts of warm Waters, very useful for the Cure of several Diseases; and from these Baths, or Pits of Water, called in Latin, Puti, the Town is said to have taken its Name. At present it is a Bishop's See, under the Archbishop of Naples, and in it are to be seen many Roman Antiquities, and natural Rarities, not easily to be found elsewhere. Wells's Geography of the New Testament.

A. M.
4665, &c.
Ann. Dom.
61, &c.

him, some as far as * *Apri-forum*, and others as far as the † *Three Taverns*; which when he saw, he *blessed God*, and took Courage. They all conducted him, in a Kind of Triumph, into the City; where, when they were arrived, the rest of the Prisoners were delivered over to the || Captain of the Guard, but *Paul* was permitted to stay in a *private House*, only † with one Soldier for his Ward.

Confers with
the Chief of
the Jews, and
preaches Chri-
tianity to
them, but with
different Suc-
cess.

Acts xxviii.
17.

THREE Days after his Arrival at *Rome*, *St Paul* sent for the Heads of the † *Jewish Consistory* there, and to them related the Cause of his Coming; *viz.* "That, tho' he had been guilty of no Violation of the Laws of their Religion, yet, by the Jews at *Jerusalem* he had been delivered into the Hands of the Roman Governors, who more than once would have acquitted him, as innocent of any capital Offence, but that, by the Perverseness of his Persecutors, he was constrained (not with any Intention to accuse his own Nation, but only to clear and vindicate himself) to make his Appeal to the Emperor."

Having thus removed a popular Prejudice, and insinuated the Cause of his Suffering to be that, which their own Religion had taught him, *viz.* the Belief, and Expectation of a future Resurrection, he gained so far upon their Affections, as to have a second Conference, by their own Appointment, for explaining the Principles of Christianity to them. Accordingly, when they were met together, he discoursed to them from Morning to Night, concerning the Religion and Doctrine of the Holy Jesus, proving, from the Promises and Predictions of the *Old Testament*, that he was the true *Messias*: But the Success of his Discourse was different, some being convinced, and others persisting in their Infidelity; so that they parted with no small Difference, and Disagreement among themselves.

From Acts i.
10. to the
End.

FOR two whole Years *Paul* dwelt at *Rome*, in an House, which he hired for his own Use, wherein he constantly employed himself in preaching, and writing for the Good of the Church. He preached daily without Interruption, and with

* This Place, at present called *Cassarilla di St Maria*, was an ancient City of the *Volsci*, about fifty Miles distant from *Rome*, and is probably thought to have had its Name from the Statue of *Aprius Claudius*, (that Roman Consul, who paved the famous Way from *Rome* to *Capua*) which was set up here. *Wells's Geography of the New Testament*, and *Calmet's Commentary*.

† This was another Place, that stood upon the *Apian Way*, about thirty Miles distant from *Rome*; and, that it was a City, properly so called, and not a Parcel of *luns* only for the Reception and Entertainment of Travellers, is evident from its being an *Episcopal See* in the Time of *Constantine*; for, among the nineteen Bishops, who were delegated by that Emperor to decide the Controversy between *Donatus* and *Cacilianus*, *Felix à tribus Tabernis*, *Felix* Bishop of the City, called, *Tres Tabernæ*, was one. And indeed, if we will allow of *Scaliger's* Interpretation of the Word *Tabernæ*, *viz.* that it was the Name of the Frontier-Towns, which were built against the Incursions of the *Barbarians*, *Zosimus* [Hist. l. 2. pt. 65.] acquaints us, that *Dioclesian* every where erected such, on the Borders of the *Roman Empire*, and we have Reason to think, that the like was done, in earlier Times, by other Emperors; and that therefore the *Tres Tabernæ*, where the *Sauromatae* (as *Ausonius* tells us) had their Habitations assigned them, in order to garrison and defend these Places, were such. *Hammond's Annotations*.

|| This *σπαρταειδάρχης*, or chief Commander of the Emperor's Guards, is generally supposed to have been *Burrhus*, whom *Claudius* made his *Prætorian Prefect*, A. D. 51. He had a great Hand in advancing *Nero* to the Empire, and while he lived, had so much Influence or Authority over him, as to keep his evil Inclinations under some Sort of Restraint; but he died A. D. 62, about two Years after *St. Paul's* Arrival at *Rome*, leaving behind him (according to the Account of *Historians*) a great Reputation for Wisdom and Moderation. *Echard's Ecclesiastical History*, and *Calmet's Commentary*.

† The Manner of the Soldier's guarding the Prisoner among the *Romans*, was, by having a Chain, at one End fastened to the Prisoner's Right-Hand, and, at the other, to the Soldier's Left, and this made so long, that they might conveniently go together: But sometimes, for greater Security, the Prisoner was guarded with two Soldiers, and so had two Chains, one of them made fast to one Soldier, and the other to the other, *Acts* xii. 6, 7. and *Acts* xxi. 33. *Whitby's* and *Hammond's Annotations*.

‡ Hence it appears, that the Edict of *Claudius*, which banished the Jews from *Rome*, was of no long Continuance; but probably expired with his Life; because we find, by *St Paul's* Epistle to the *Romans*, which he wrote about two Years before his going among them, that there were great Numbers both of Jews and Christians then residing at *Rome*. *Beausobre's Annotations*, and *Calmet's Commentary*.

A. M.
4065, &c.
Ann. Dom.
61, &c.

with good Success, infomuch, that his Imprisonment very much redounded to the Propagation of the Gospel, and made him famous, even in the * Emperor's Court, where he converted several to Christianity.

Here he writes
his Epistle to
Philemon. Its
Contents.

AMONG other of the Apostle's Converts at Rome, was one † Onesimus, who had formerly been a Servant to || Phile-

mon, a Person of Distinction † in Colosse, but had run away from his Master, and taken Things of some Value with him. He rambled as far as Rome; where, by St Paul's Means, he was converted, instructed, and baptized, and afterwards became highly serviceable to him in his Imprisonment. But being another Man's Servant, he sent him back to Colosse, and, at the same Time, wrote ‡ a short Letter

From Acts is
10. to the
End.

to

* Among these the Roman Martyrology reckons Terpes, an Officer of prime Note in Nero's Palace, and afterwards a Martyr for the Faith; and St Chrysostom (if Baronius cites him right) tells us of Nero's Cup-bearer, and one of his Concubines, supposed by some to have been Poppæa Sabina, of whom Tacitus gives us this Character: — That she wanted nothing to make her one of the most accomplished Ladies in the World, but a chaste and virtuous Mind: And I know not how far it may seem to countenance her Conversion, at least Inclination to a better Religion than that of Paganism, that Josephus styles her a pious Woman, and tells us, that she effectually solicited the Cause of the Jews with her Husband Nero; and what Favours Josephus himself received from her at Rome, he relates in his own Life. Cave's Lives of the Apostles.

† This was no uncommon Name given to Slaves, and, as it signifies in the Original profitable, the Apostle may be supposed to allude to it, when he tells Philemon, concerning this Servant of his, in Time past he was to thee unprofitable, but now profitable both to thee and me, Phil. ver. 11. and indeed so he proved: For, not long after his Return to his Master, he was sent back again to Rome; that he might be of Service to St Paul in his Prison. The Epistles, which St Paul wrote in his Confinement, were by his Hand conveyed to their respective Churches. After the Apostle's Release from Prison, he was Assistant to him in the Propagation of the Gospel, and (according to the Apostolick Constitutions) was by him made Bishop of Berea in Macedonia, where he suffered Martyrdom; tho' others say, that he succeeded Timothy in the Bishoprick of Ephesus, and that, being taken into Custody, and carried to Rome, he was there stoned to Death for his Faith in Jesus Christ. That he was a true Convert to Christianity, and a sincere Penitent for his private Offences, is evident from the Appellations which St Paul gives him, of his Son, the Son of his Bonds, his own Bowels, Phil. ver. 10, 12. and his faithful and beloved Brother, Col. iv. 9. but that he was either Bishop or Martyr, St Chrysostom, St Jerom, and Theodoret, who have all wrote Commentaries upon the Epistle to Philemon, make not the least Mention. Calmet's and Beaufobre's Pref. sur l'Épître a Philemon.

|| He was a Person of some Consideration in Colosse, a City of Phrygia; for his Family was there remaining in the Time of Theodoret, who flourished in the fifth Age of the Church. St Paul, we read, was twice in Phrygia, and yet we do not find that he was ever at Colosse; nay, he seems to declare himself that he was never there, Col. ii. 1. and therefore we must suppose, that either he converted Philemon (as he seems to intimate he did, ver. 19.) at Ephesus, or some other Place in Asia Minor, (while he was preaching the Gospel there) or that Epaphras, who was St Paul's Disciple, and by him appointed Evangelist to the Colossians, was the Person who converted him. However this be, 'tis certain, that upon his Conversion, he became a Fellow-labourer in the Gospel, ver. 1. and (as the Apostolick Constitutions tell us) by St Paul was made the Bishop of the Church of Colosse, which, by his extensive Charity, Phil. ver. 5, 6. he edified, as much as by his Preaching of the Gospel, until he and his Wife Appia both suffered Martyrdom in the Time of Nero. Calmet's and Beaufobre's Pref. sur l'Épîtres a Col. et Philemon.

† This was a great City of Phrygia in Asia Minor, built by the River Lycus, near the Place (as Herodotus informs us, l. 7. c. 30.) where it begins to run under Ground, as it does for five Furlongs before it rises again, and empties itself into the Meander. This City was situated at an equal Distance between Laodicea and Hierapolis, and therefore we find St Paul (in his Epistles to the Colossians, Chap. iv. 13.) making mention of the Inhabitants of all these three Cities together; which (according to the Account of Eusebius) were all destroyed by an Earthquake, in the tenth of Nero, about two Years after that this Epistle was sent to them. Wells's Geography of the New Testament, and Whitty's Alphabetical Table.

‡ This Epistle may pass for a Master-piece of Eloquence in the persuasive Way. For therein the Apostle has recourse to all the Considerations, which Friendship, Religion, Piety, and Tendernefs can inspire, to reconcile a Servant to his Master; and yet some of the Antients were of Opinion, that it did not deserve a Place in the Canon of Scripture, because it was wrote on a particular Occasion, and with a Design, not so much to instruct Christians in general, as to recommend a fugitive Servant. But tho' the Subject of this Epistle be a private Affair, yet it contains such general Instructions as these. 1st. That no Christian, tho' of the meanest Condition, is to be condemned. 2^{dly}, That Christianity does not impair the Power of Masters over their Servants. 3^{dly}, That Servants ought to make Satisfaction for any Wrong or Injury done to their Masters. 4^{thly}, That Masters ought to be reconciled to their Servants, upon their Repentance, and Acknowledgment of their Faults: And 5^{thly}, That there is, at all Times, a Love and Affection due from a Master to a profitable Servant. And who then (say the Greek Interpreters) would refuse to number an Epistle, so profitable and so instructive, with the rest of St Paul's Works? Chrysost. Argum. Epist. ad Philem. Calmet's, Beaufobre's and Whitty's Pref. ad eandem.

A. M.
4066, &c.
Ann Dom.
62, &c.

to his Master, † “ Earnestly desiring him
“ to pardon him, and, notwithstanding his
“ former Faults, to treat him kindly, and
“ use him as a Brother; and promising
“ withal, that, if he had wrong’d, or
“ ow’d him any Thing, he himself would
“ not fail to re-pay it.”

His Epistle to
the Philippi-
ans. Its Con-
tents.

THE Christians of *Philippi*, having
heard of St *Paul*’s Imprisonment at *Rome*,
and not knowing what *Straits* he might
be reduc’d to, rais’d a Contribution for
him, and sent it by *Epaphroditus* *, their
Bishop, by whom he return’d an Epistle †
to them: “ Wherein he gives some Ac-
“ count of the State of his Affairs at
“ *Rome*; gratefully acknowledges their
“ Kindness to him; warns them against
“ the dangerous Opinions, which the *Ju-*

“ *daizing* Teachers began to vent among
“ them; and advises them to live in con-
“ tinual Obedience to *Christ*; to avoid
“ Disputations, to delight in Prayer, to be
“ courageous under Afflictions, united in
“ Love, and cloth’d with Humility, in
“ Imitation of the Blessed *Jesus*, who so
“ far humbled himself, as to *become obe-*
“ *dient to Death, even to the Death of*
“ *the Cross.*”

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St *PAUL* had, for three Years, liv’d
at *Ephesus*, taking great Pains in preaching
the Gospel, and was thoroughly acquainted
with the State and Condition of the Place;
and therefore now, taking the Opportunity
of *Tychicus*’s || going thither, he wrote
his Epistle † to the *Ephesians*; “ Where-
“ in he endeavours to countermine the

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the Ephesians.
Its Contents.

“ *Principles,*

† For the Case of Servants in those Days was very hard. All Masters were look’d upon, not only by the *Roman* Laws, but by the Laws of all Nations, as having an unlimited Power over them; so that, without asking the Magistrate’s Leave, or any publick or formal Tryal, they might adjudge them to any Work or Punishment, even to the Loss of Life itself, if they pleas’d. The Exorbitancy of this Power however was, in some Measure, curb’d by the Laws of succeeding Emperors, (especially after they became *Christian*) which make better Provision for Persons in that Relation and Capacity, and, in case of unjust and over-rigorous Usage, enable them to appeal to a more righteous Tribunal, where Master and Servant shall both stand upon even Ground, *where he, that doeth wrong, shall receive for the Wrong which he hath done, and there is no Respect of Persons*, Col. iii. 25. *Cave’s* Lives of the Apostles.

* St *Paul* calls him the *Apostle of the Philippians*, which some, taking the Word *Apostle* in its literal Sense for a Messenger only, do suppose that *Epaphroditus* is so called, because he was appointed by the *Philippians* to carry Money to St *Paul*, who was then in Prison at *Rome*, and, in their Name, to be serviceable to him in his Person. But *Theodoret*, and others of the Fathers, who have written upon the Epistle to the *Philippians*, tell us, that he was the Person ὃς ἦν ὑποχρῶν αὐτῶν ἐπισκευῇ ἐπιμελεῖται, to whom the Care of their Souls had been committed, and, consequently their Bishop; for it is more feasible, to make him Bishop of *Philippi*, than of any other Place, as some have done. *Whitby’s* Preface to the Epistle to the *Philippians*, and *Calmet’s* Commentary on Chap. ii. 25.

† Of all the Epistles which St *Paul* wrote, there is none so full of Affection, and tender Sentiments, as this to the *Philippians*, who, (it must be own’d) upon the Account of their Constancy in the Faith, as well as their Zeal for the Apostle, and Concern for his Sufferings, deserv’d such kind Treatment; and therefore, so far is he from censuring, or reproving them, (as he usually does other Churches) that we find him abounding in their Praise and Commendation. A good Argument this (as St *Chrysostom* remarks) of their virtuous Behaviour, that they gave their Teacher no Cause to complain, but that the whole Epistle, which he sent them, contains nothing but kind Exhortations and Encouragements, without the least Mixture of Sharpness or Reproof. *Beausobre’s* Preface sur l’Épître aux Philip.

|| *Tychicus* was of the Province of *Asia*, and a Disciple of St *Paul*, whom he frequently employ’d to carry his Letters to several Churches, as that to the *Colossians*, written in 61; that to the *Ephesians*, written in 65; and the first to *Timothy*, written in 64. Nor did he employ him merely to carry his Letters, but to learn likewise the State of the several Churches to which he sent him, and to bring him proper Intelligence from thence; and for this Reason he calls him his dear Brother, a faithful Minister in the Lord, and his Companion in the Service of God, Eph. vi. 21, 22. and Col. iv. 7, 8. For this Reason he had once Thoughts of sending him to *Crete*, to preside over that Church in the Absence of *Titus*, Chap. iii. 12. as it is probably suppos’d, that, when he sent him with his Letter to *Ephesus*, he order’d him to abide there, and to govern that Church, while *Timothy*, their proper Bishop, was absent with him at *Rome*. But when St *Paul* was restor’d to his Liberty, whether this Disciple of his attended him in his Travels, or was constituted Bishop of *Colophon*, in the Province of *Asia*, as some report, we have no Account, that may be depended on. *Calmet’s* Dictionary, under the Word.

† The Heretick *Marcon* (as *Tertullian*, adv. Mar. lib. v. c. 17. informs us) pretended, that this Epistle was not written to the *Ephesians*, but to the *Laodiceans*, for which he produces his own Copy, inscrib’d to the Saints, which were at *Laodicea*, and not at *Ephesus*, as the Generality of Manuscripts and Versions now have it; and, to support this, several Passages are cited out of the Epistle itself, which seem not so well to agree with the Circumstances of

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“ *Principles, and Practices* both of the
“ *Jews and Gentiles*; to confirm them in
“ the Belief and Obedience of the *Chri-*
“ *stian Doctrine*; and to instruct them
“ fully in the great *Mysteries* of the Gos-
“ pel; their *Redemption* and *Justification*
“ by the Death of Christ; their gratuitous
“ *Election*; the Calling of the *Gentiles*;
“ their Union with the *Jews* in one *Body*,
“ of which *Jesus* was the Head; and the
“ glorious *Exaltation* of that Head above
“ all Creatures, both spiritual and tempo-
“ ral, together with many excellent *moral*
“ Precepts, both as to the *general Duties*
“ of Religion, and the Duties of their
“ particular *Relations*.”

St *PAUL* himself had never been at *Colosse*, but *Epaphras* *, who was then at *Rome* a Prisoner with him, had preach'd the Gospel there with good Success; and from him he might learn, that certain *false Teachers* had endeavour'd to persuade the People, that they ought not to apply to God by *Jesus Christ*, who, since his *Ascension*, was so far exalted above them, but by *Angels*, who were now become the proper *Mediators* between God and Man; and therefore, in Opposition to this, as well as some other *Seductions* of the like Nature, he wrote his Epistle to the *Colossians* †; “ Wherein he magnificently sets
“ forth the *Messiah*, and all the Benefits
“ flowing

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of St *Paul*, who had liv'd and preach'd for the Space of three Years at *Ephesus*, vid. Chap. i. 15. iii. 1, 4. iv. 21. but, as it would be rash and imprudent, upon the Account of a few ambiguous Texts, to deny the Authority of all *Antiquity*, and especially that of St *Ignatius*, who, in his Letter to the *Ephesians*, Sect. xii. makes mention of that which St *Paul* had wrote to them, so (if we are minded to compromise the Matter) we may, with Archbishop *Usher*, say, that this was a *circular Letter*, and design'd for the Use of all the Churches of *Asia*, inasmuch, that St *Paul* did not insert the Name of any particular Church, but sent it with this general Title, *Paul the Apostle of Jesus Christ, to the Saints which are at*———. But then, as *Ephesus* was the *Metropolis* of the Province, the Epistle in most of the Copies, went under its Name, tho' others there might be, (even as late as St *Basil's* Days) inscrib'd to no Church at all, from whence the *Laodiceans* might pretend, that it belong'd originally to them, and *Marcion* (who was of the Kingdom of *Pontius*, in the Confines of *Phrygia*, wherein *Laodicea* was) might, accordingly, cite it under their Name. *Calmet's* and *Beaufobre's* Preface sur l'Épître aux Ephésiens.

* While St *Paul* was preaching in *Phrygia*, whereof *Colosse* was one of the principal Cities, he very likely met with this *Epaphras*; but when, where, or upon what Occasion he converted him from the *Heathen* to the *Christian* Religion, we no where find. This only we know, that, after his own Conversion, he contributed very much to that of his Fellow-Citizens, the Inhabitants of *Colosse*, and that while St *Paul* was in Bonds at *Rome*, coming, very probably, to pay him a Visit, himself was likewise made a Prisoner with him for the common Cause of *Christianity*, Philem. ver. 23. Understanding however, that false Teachers, taking the Advantage of his Absence, had sown *Tares among the Wheat*, he engag'd St *Paul* (whose Name and Authority were reverenc'd through all *Phrygia*) to send a Letter to the *Colossians*, in order to set them right in Matters, wherein they were mistaken, and to give them a true Knowledge of their false Teachers. This the Apostle very readily did; and, the more to recommend the Merit, and support the Authority of *Epaphras*, styles him *his dear Fellow-Servant, and faithful Minister of Christ*, Col. i. 7. being then (as 'tis said of him) a *Bishop*, and, long after, a *Martyr* at *Colosse*. *Calmet's* Commentary in Locum.

† The better to understand the chief Design of this Epistle, we may observe, that the Followers of *Plato* always looked upon *Angels* (whom they honoured with the Name of *Demons*) as the great *Mediators* between God and Men, who carry'd up their Prayers to him, and re-convey'd his Blessings to them. To these they committed not only the Direction of the Stars and Elements, but the Administration likewise of all *sublunary Things*, and from thence they concluded, that they were to be honour'd, for the same Reason, that we usually do honour the *Governors* of Provinces, or the chief Ministers of any State. The Followers of *Simon Magus* ascrib'd the Creation of the World even to the meanest Kind of Angels, but those of a superior Order they held in the highest Veneration: For their Master, who (according to his Fancy) had flock'd the Heavens with these *Intelligencies*, made it one of his Principles, that none could be sav'd without using such and such *Mysteries*, and sacrificing to the God of all Things by the *Mediation* of these Celestial Powers. Nay, the *Jews* themselves, after their Return from the *Babylonish* Captivity, began to entertain high Conceptions of the Angels, inasmuch, that in the Prophecy of *Daniel*, and other Books, written after that Captivity, we find the several Orders of them rang'd under their proper Names; and, among them, there was a famous Sect, called the *Essenes*, who, together with other Things, oblig'd themselves to preserve the Books, which were peculiar to them, and the Names of the Angels, which they held in great Esteem. It is to be observ'd farther, that among the *Jews* there were several Sects very superstitious in their Abstinences; that the *Essenes* deny'd themselves the Use of Wine; the *Nazarens* held it a Crime to eat Flesh; and the *Therapeutæ* would drink nothing but Water, and made Bread and Salt their common Food, except some more delicate Persons, (as they called them) who us'd Honey and Hyssop. From all which it seems very probable, that the *Essenes*, who were reputed the *Philosophers* of the *Jews*, or some other Sects of the like Nature, having embrac'd the Christian Religion, were for engaging others in the Worship of Angels, the Observation of the *Jewish* Ceremonies, and some particular Abstinences, wherein they

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“ flowing from him, as being the *Image*
“ of his Father, the *Redeemer* of all Man-
“ kind, the *Reconciler* of all Things to
“ God, and the *Head* of the Church,
“ which gives Life and Vigour to all its
“ Members; wherein he commends the
“ Doctrine preach’d to them by *Epaphras*,
“ and exhorts them, not to be led away
“ by the *Reasonings* of human Philosophy,
“ by the *superstitious* Practices of making
“ Differences of Meats and Drinks, or
“ by a pretended *Humility* in worship-
“ ping Angels; and wherein he gives
“ them an Abstract of many chief and
“ principal Duties of the Christian Life,
“ especially such, as respect the Relations
“ of *Husbands* and *Wives*, *Parents* and
“ *Children*, *Masters* and *Servants*.

The Epistle of
St James, Its
Contents, and
his Martyr-
dom.

WHILE St Paul was thus laudably em-
ploy’d in his Confinement at Rome, James,
the Bishop of Jerusalem, was not idle;
but, thinking it belong’d to his *Apostolical*
Office, to take care of all the Converted
among the *twelve Tribes* of Israel, where-
ever dispersed, he wrote an Epistle to
them, which, among those that are called

* *Catholick*, is placed first in the sacred
Canon, and was design’d “ to suppress,
“ and confute a dangerous Error, then
“ growing up in the Church, viz. that a
“ bare *naked Faith* was sufficient to secure
“ Mens Salvation, without any Attention
“ to good Works; to comfort Christians
“ under the Persecutions, which were go-
“ ing to be raised against them † by
“ worldly Powers; and to awaken them
“ out of their Stupidity, when Judgments
“ were ready to overtake them.” To this
Purpose, he inserts, in his Epistle, many
excellent Exhortations, such as, “ to bear
“ Afflictions, to hear the Word of God,
“ mortify their Lusts, to bridle their
“ Tongues, to avoid Cursing and Swear-
“ ing, and to adorn their Christian Pro-
“ fession with a good Conversation, with
“ Meekness, Peaceableness, and Charity.”
But it was not long before a Period was
put to all his Labours; for the governing
Part of the *Jews*, being highly enraged at
the Disappointment of their Malice against
St Paul, by his appealing to *Cæsar*, were
now resolv’d to revenge it upon St James;
and,

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they placed a great deal of Perfection. For, tho’ this Doctrine of worshipping Angels might originally be derived from the *Platonists*, yet since they, who at this Time held it, added some *Jewish* Observances, they are rather to be reckon’d among the Scholars of *Simon Magus*, or of some opinionated *Jews*, who were for mixing the Law and the Gospel together, and these were the *Hereticks*, whom St Paul, in this Epistle, sets himself to oppose. *Beausobre’s* Preface sur l’Epitre aux Colos. and *Echard’s* Ecclesiastical History, lib. ii. c. 6.

* Ever since the fourth Century, this Epistle of St James, the two of St Peter, three of St John, and that of St Jude, have obtained the Name of *Catholick*, because they are directed to all the *Faithful*, and not to any particular Church, as these of St Paul are; and this may suggest a Reason, why this Epistle of St James, in particular, did not at first meet with a general Reception. For, being in the Nature of a *circular* Letter, and addressed to no one Church, who might take care to preserve it, and promote its Pretensions, it might be some Time, before it obtained its Place in the Canon; and that the rather, because there seemed to be some Contradiction between the Doctrine advanced in it, viz. that by Works a Man is justified, and not by Faith only, Chap. ii. Ver. 24. and that in St Paul’s Epistle to the Romans, that a Man is justified by Faith, without the Deeds of the Law, Chap. iii. Ver. 28. which might give some unskilful Readers, not sufficiently attentive to the Scope of each Apostle, some Umbrage of Suspicion. *Whitby’s* and *Beausobre’s* Preface to the Epistle of St James.

† From the History of the Acts we learn, that about the 39th Year of Christ, the Churches had Peace throughout all Judea, Galilee, and Samaria, Ch. ix. Ver. 31. and so they seem to have continued, till after the Council of Jerusalem, when they are said to be established in Faith, and to increase in Numbers daily, Acts xvi. 5. Nay, when St Paul was at Rome, he received all that came in to him, for two whole Years, preaching the Kingdom of God, with all Confidence, no Man forbidding him, Acts xxviii. 30, 31. So that, at least, till the 4th, or 5th Year of Nero, the Gospel was freely preached at Rome, without any Opposition, either from the Romans or the Jews. But then, in the 6th Year of this Emperor’s Reign, the Christians were subjected to Punishments, (as *Suetonius* in *Neron*. c. 16. tells us) and it seems very probable, says Dr *Lightfoot*, that, even then, Nero had, by some publick Act or Edict, suppressed Christianity, not only at Rome, but also in Judea, as he gathers from that Passage in *Tacitus*, *Repressaque in præsens exitiabilis Superstitio rursus erumpebat, non modo per Judæam, Originem ejus Mali, sed per Urbem etiam*, which shews, that before the Persecution began in the 10th of Nero, (of which *Tacitus* here speaks) Christianity had been by him suppressed, not at Rome only, but in Judea. In the 10th of his Reign he renewed his Persecution of the Christians, and this he did, not only at Rome, but, through all the Provinces of his Empire, which encouraged the Jews every where to shew their utmost Rage against all those of their Religion, who had embraced the Faith of Christ, and, the nearer they drew to their final Dissolution, the more did Satan inflame their Rage and Malice against those Christians, whom he found to be the fatal Enemies and Overthrowers of his Kingdom. *Whitby’s* Preface to the Epistle of St James.

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and, accordingly, taking the Opportunity of the Death of *Festus*, before the Arrival of his Successor *Albinus*, *Annas*, or *Ananias*, the High-priest, summon'd *James*, and some others, before the *Sanhedrim*, requiring them to renounce the *Christian Faith*. Their Desire more especially was, that the Apostle should make his *Renunciation* in the most publick Manner, and therefore they carried him up to the *Battlements* of the Temple, and threaten'd to cast him down thence in Case of Refusal. But when, instead of gratifying their Desires, he began himself to confess, and to exhort others to confess the Faith of Christ, in the Presence of those, who came to hear his *Recantation*, they ordered him to be thrown down headlong from the Place where he stood. By this Fall he was sadly bruise'd, tho' not quite killed; and therefore, getting upon his Knees, he was praying for his Murtherers, in the Manner of the *Protomartyr St Stephen*, when, as the Rabble was loading him with a Shower of Stones, one of them, more mercifully cruel than the rest, with a *Fuller's Club*, beat out his Brains: A Fact altogether so black and barbarous, that even their * own

Historian *Josephus* could not but condemn it, and (as himself testifies) all the honest and conscientious Part of the City remonstrated against it, both to their King *Agrippa*, and to the *Roman Governor, Albinus*; insomuch, that the High-priest, by whose Authority it was committed, was, in a few Months, degraded, and another put in his Place: But † the *Blessed Martyr* was buried in a Tomb of his own building on Mount *Olivet*, and, by the general Voice, his own Brother *Simon* was appointed his Successor in the Bishoprick of *Jerusalem*.

By what Means *St Paul* was deliver'd from his Imprisonment, and discharg'd from the *Accusation*, which the *Jews* brought against him, we have no Account in History; but may presume, that, having not sufficient Proof of what they alledg'd, or being inform'd, that what they alledg'd was no Violation of any *Roman Law*, they durst not *implead* him before the Emperor, and so permitted him to be discharg'd on course. But before he left *Italy*, he wrote his famous, and most elaborate || Epistle to the *Hebrews*, i. e. to the converted *Jews*, dwelling in *Jerusalem*, and

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St Paul is set
at Liberty,
and writes his
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* The Words of *Josephus* are these, ——— “ This was so surprising a Way of proceeding to all the honest and conscientious Part of the City, that they presently sent King *Agrippa* private Notice of it, as a very ill Thing done, with a Request, that *Ananias* might have a Check for it, and a Caution never to do any such Thing for the future; whilst others were sent with an Account of it to *Albinus*, who was then upon his Journey to *Alexandria*, representing it as an Usurpation, and Encroachment upon his Authority, and what ought not to have been done without his Consent; whereupon the Governor sent him an angry and menacing Letter, and King *Agrippa*, at the End of three Months, removed him from his Office of High-priest, and gave it to *Jesus*, the Son of *Damneus*.” Antiquities, lib. xx. c. 8.

† He was a Man of extraordinary Piety and Devotion, educated under the strictest Rules of Religion, and a Priest (as some imagine) of the Order of the *Rechabites*, or rather (as *Epiphanius* conjectures) of the most ancient Form of Priesthood, when the sacerdotal Office was the Prerogative of the *First-born*; and therefore 'tis said, that he wore a *Plate of Gold*, or probably a *Mitre* upon his Head, as the Ensign of his Dignity. Prayer was his daily Business and Delight; so constant was he at his Devotions, that his Knees became hard and callous as a *Camel's*, and so prevalent in his Petitions to Heaven, that, in Time of great Drought, he prayed for Rain, and obtained it. Nor was his Piety towards God more remarkable, than his Charity, his Humility, his Temperance, and universal Goodness, which made him the Love and Wonder of the Age, and gained him the Character and Title of *James the Just*, or (as it is in the *Syriack*) of *Oblias*, i. e. the Defence and Fortrefs of the People, as if the Safety and Happiness of the whole Nation depended upon his Prayers, and Interest with Heaven. In short, he was the Delight of all good Men, and so much in the Favour and Estimation of the People, that they used to flock after him, and strive who should touch, tho' it were but the Hem of his Garment. Nor was he only loved and honoured by his Friends, but held in great Veneration by his Enemies, insomuch, that some of the wisest of them looked upon his *Martyrdom*, as an Inlet to all those Miseries and Calamities, which soon after flowed in upon them. *Cassiodorus* Lives of the Apostles.

|| That this Epistle was of ancient Date, and written before the Destruction of the Temple, and Abolition of the *Jerusalem* Worship, is manifest from the Author's making no Mention of these Events, which, had they been passed, he would not have omitted, as being one of the best Arguments, that could be produced, for the

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and *Judea*, “Wherein his main Design
“is, to magnify *Christ*, and the Religion
“of the Gospel, above *Moses*, and the
“*Jewish* Oeconomy, that, by this Means,
“he may the better establish the con-
“verted *Jews* in the Belief and Profession
“of *Christianity*: Wherein, to this Pur-
“pose, he represents our Saviour, in his
“*Divine* Nature, far superior to all Angels,
“and all created Beings; and, in his me-
“diatorial Capacity, a greater *Lawgiver*
“than *Moses*; a greater Priest than
“*Aaron*; and a greater King and Priest
“than *Melchisedec*: Wherein he shews,
“that the Ceremonies, the Sacrifices, and
“the Observances of the Law could have
“no Virtue in themselves, but only as
“they were *Types* of *Jesus Christ*; and,
“being now accomplished in his Person,
“and by his Ministry, were finally and
“totally abolish’d: Wherein he insists
“upon the Necessity of *Faith*, and, by
“the Examples of the *Patriarchs* and
“*Prophets*, proves, that *Justification* is to
“be had no other Way, than by the
“Merits of a dying Saviour; and where-

“in, lastly, he mingles many excellent
“*Precepts* for the Regulation of their
“Lives; *Exhortations* to Trust and Con-
“fidence in *Christ*, in all their Sufferings;
“and strict *Cautions* against *Apostacy* from
“his Religion, in the hottest Persecu-
“tions.”

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HAVING thus discharg’d his Ministry, both by Preaching and Writing in *Italy*, St *Paul*, in Company with *Timothy*, prosecuted his long-intended Journey into *Spain*, and, ’tis probably thought, that from thence he came over, and * preach’d the Gospel in *Britain*. After he had continued about eight or nine Months in these *Western* Parts, he return’d again *Eastward*, and, leaving both *Sicily* and *Greece*, arriv’d at *Crete*, where he constituted *Titus* Bishop of the Island, and then went with *Timothy* into *Judea*, to visit the Christians there.

In what Manner St *Peter* employ’d his Time, after his Escape out of Prison, we have no certain Account; but, ’tis generally agreed, that, about the second Year of the Emperor *Claudius*, he went to *Rome*,
and

St Peter’s
Travels and
Preaching,
and Defeat of
Simon Ma-
gus.

Support of his main Doctrine, the *Abrogation* of the Levitical Sacrifices and Priesthood; nor could we find it quoted so frequently in St *Clement*’s Letter to the *Corinthians*, which seems to have been wrote before the Down-fall of *Jerusalem*, had it not been of a Date prior to that Time. ’Tis not to be questioned then, but that this Epistle to the *Hebrews* was extant in the *Apostolick* Age; but who its Author was, we find both *Antients* and *Moderns* in great Dispute. Some ascribed it to St *Barnabas*, others to *Clemens Romanus*, others to St *Luke*, and others again to *Apollos*, who, in the Sacred History, is stiled *an eloquent Man, and mighty in the Scriptures*, Acts xviii. 24. If, however, we look into the Epistle itself, we shall find, that the Character can agree with none so well as St *Paul*: For as it appears, that this Epistle was in Being before the Destruction of *Jerusalem*, and while the *Jews* had Power enough to oppress the *Christians* in *Judea*; that the Person, who wrote it, was well versed in the Scriptures of the *Old Testament*, and the most abstruse Parts of *Jewish* Theology; that he represents himself, as lately in Prison, but, at that Time, set at Liberty, and hoping speedily to come and see them; that he mentions *Timothy*, whom he calls his *Brother*, as being likewise released, and ready to accompany him in his Journey, Hebr. xiii. 23. that he commends those, to whom he writes, for *having had Compassion of him in his Bonds, and taking joyfully the Spoiling of their Goods*, Chap. x. 34. that he requests them to *pray for him, that he might be restored to them sooner*, Chap. xiii. 18, 19. And, lastly, that this Epistle was written from *Rome*, as some *Manuscripts* have it, or from *Italy*, as we find it in others; we cannot but allow, that each of these is a strong Argument, that this Epistle was written by St *Paul*, because they accord so exactly with his Circumstances, at this Time, above any one’s else. But then, if we add to this the Testimony of the *Antients*, especially of St *Peter*, who, in his second Epistle to the *Jewish* Converts, mentions a certain Letter, which St *Paul* had wrote to them, distinct from all his other *Epistolary* Writings, 2 Peter iii. 15, 16. and can be no other, than that, which bears the Name of the *Epistle to the Hebrews*, we can no longer doubt of its being the Composition of St *Paul*; and an Original Composition too, since it has in it none of that *Constraint*, which is visible in a Translation, nor any of those *Hebrew Phrases*, which occur so frequently in the Version of the *Septuagint*. *Beausobre*’s and *Whitby*’s Preface to the Epistle to the *Hebrews*.

* *Clemens*, in his famous Epistle to the *Corinthians*, expressly tells us, that, being a Preacher both in the *East* and *West*, he taught *Righteousness* to the whole World, and went to the utmost Bounds of the *West*; and *Theodoret*, and others inform us, that he preach’d not only in *Spain*, but went to other Nations, and brought the Gospel into the *Iles* of the Sea, by which he undoubtedly means *Britain*: And therefore he elsewhere reckons the *Gauls* and *Britains*, among the People, whom the *Apostles*, and particularly the *Tent-maker*, (as he calls him) persuaded to embrace the Law of *Christ*. *Cave*’s Lives of the *Apostles*.

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and there continu'd, until that Emperor, taking the Advantage of some Seditions and Tumults raised by the *Jews*, by a publick Edict banished them from *Rome*. Upon this Occasion *St Peter* return'd back to *Jerusalem*, and was present at the great *Apostolick Synod*, whereof we have given some Account before. How he dispos'd of himself after this, we are left under great Uncertainties, tho' the current Opinion is, that, after he had visited the several Churches, which he had planted in the *East*, and carried the glad Tydings of the Gospel into *Africa*, *Sicily*, *Italy*, and even as far as *Britain*, making great Numbers of Converts in all Places; towards the latter End of *Nero's* Reign, he returned to *Rome*, where he found † the Minds of the People strangely bewitch'd, and harden'd against *Christianity*, by the Subtilties, and magical Arts of *Simon Magus*, whom he had formerly defeated at *Samaria*.

PROVOKED at this general Infatuation, the Apostle thought himself concerned to oppose this *Sorcerer*; and having, * in some Instances, discovered the Vanity of his *Impostures*, he wrought him up, at length, to such a Pitch of Madness and Desperation, that, to give the People an evident Demonstration of his being the *Son of God*, (as he pretended) he promis'd, that, on such a Day, he would ascend visibly up into Heaven. Accordingly, at the Time appointed, he went up to the Mount of the *Capitol*, and, throwing himself from the Top of the Rock, began his Flight, and, by the Help of some *infernal* Powers, seem'd to be posting to Heaven; when, immediately upon the Apostle's Prayer to God, that the People might be undeceiv'd, and the Cheat detected, his *invisible* Supporters withdrew, and † down he came headlong, so miserably bruised, and wounded with his Fall, that, in a short Time after, he expired.

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N E R O,

† *Justin Martyr* assures us, that this Impostor was honour'd as a Deity; that a Statue was erected to him in the *Insula Tyberina*, with this Inscription, SIMONI DEO SANCTO, which is confirmed by the Testimony of *Irenaeus*, *Tertullian*, and several others after them. Whatever therefore may be said to shake the Credit of this Inscription, it can hardly be thought, that *Justin Martyr*, who was a Person of great Learning and Gravity, inquisitive about Things of this Nature, and, at this Time, at *Rome*, where he might fully satisfy himself of the Truth of it, would have inserted any Thing, in his *Apology* to the Emperor and the Senate of *Rome*, but what he knew would bear the Test, and yet he speaks twice of this Statue, and desires of them, that if, upon Enquiry, they should find what he said to be true, they would abolish it. *Cave's* Lives of the Apostles, and *Whitby's* Preface to the Second Epistle to the *Thessalonians*.

* A noble Instance of this Kind we have in *Hegesippus the Younger*. "There was, at this Time, says he, in *Rome*, a Gentleman of some Note, a Kinsman to the Emperor, lately dead. Those, who knew *St Peter's* Power in working Miracles, advis'd his Friends to send for him, and others likewise prevail'd, that *Simon* the Magician might be sent for. Glad of this Occasion to magnify himself before the People, *Simon* propounded to *Peter*, that, if he rais'd the Man to Life, *Peter*, who had reviled the mighty Power of God, (as he stiled himself) should lose his Life; but that, if *Peter* prevail'd, he would submit to the same Penalty. *Peter* accepted the Challenge; and, when *Simon* began his Charms and Enchantments, the dead Body seem'd to move his Hand: Whereupon the People, who stood by, thinking that the Person was alive, were going to fall foul upon *Peter*, for daring to oppose so great a Power. But *Peter*, intreating their Patience, desir'd only that the Magician might be remov'd from the Bed-side; which when they had done, the Deception vanish'd, and the Body remain'd without the least Sign of Motion. Then *Peter*, standing at a good Distance from the Bed, silently made his Addresses to Heaven, and when he had so done, in the Presence of them all, commanded the Man, in the Name of the Lord *Jesus*, to arise, which he instantly did; so that the People, changing their Minds, were going to stone the Magician, but that *Peter* interposed for his Life, by telling them, that it would be Punishment enough to him, to live, and see, that, in Despite of all his Power and Malice, the Kingdom of *Christ* would increase and flourish." *Cave's* Lives of the Apostles.

† It must be own'd, that the Truth of this whole Transaction, between *St Peter* and *Simon Magus*, has been greatly suspected, not only upon the Account of the small Authority of those *Apocryphal* Writers, from whom it was first taken, but by Reason of the great Disagreement likewise, which appears in their Relation of the several Circumstances of it. For, whereas some of them say, that *Simon Magus* made himself Wings to fly with; others affirm, that he was invisibly held up by two Devils; others, that he made himself a Chariot; and others again, that he ascended a fiery One drawn by four Horses, but all done by the Art of Magick: And whereas some say, that, by his Fall, he crushed his whole Body to Pieces; and others, that he dash'd out his Brains; others aver, that he only broke a Thigh, a Leg, or an Arm; and this done in the Reign of *Claudius*, according

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NERO, the Emperor, was a professed Patron of *Magicians*, and of all such; as maintain'd a secret Commerce with the *infernal Powers*. He had a particular Dislike to the Doctrine of *Christianity* likewise, as being so very repugnant to the Lusts and Passions, which he indulg'd; and was not a little offended at the many Conversions, which St *Peter* had made, in Persons of some Distinction, from a vicious and dissolute Course of Life, which the Emperor admired in any: So that he not only commanded him, and St *Paul* (who was at this Time at *Rome*) to be apprehended, and cast into Prison; but, by

a publick Edict, rais'd the † first general Persecution against the Church, wherein Christians, of all Orders and Degrees, were * treated with the utmost Contempt and Cruelty.

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IN this common Calamity *Andrew*, the Apostle; and (as most think) the younger Brother of St *Peter*, was call'd to suffer. He, having preached the Gospel, wrought many Miracles, and suffer'd many Hardships in the wild Northern Countries of *Scythia* and *Sogdiana*, and, after that, in some of the Provinces of the *Lesser Asia*, came at length into † *Epirus* and *Achaia*, || two Provinces of *Greece*, where he

St Andrew's
Preaching and
Martyrdom.

to some; but in the Reign of *Nero*, according to others; by *Peter* alone, as some will have it; but by *Peter* and *Paul* in Conjunction, according to the Report of others. Nor is it a small Discredit to this Story, that the *Ancients* of the three first Centuries, who speak much of *Simon's* being at *Rome*, and having his Statue erected there, should say nothing of his *Flight*, or his *Fall*, tho' they had just Reason to speak of them, had they believed them true: Nor is it credible, (saith *Hornius*) that all the Roman Writers of those Times, *Suetonius*, *Tacitus*, *Pliny*, &c. should pass over so memorable a Thing in Silence, especially, if *Simon* was so honoured by *Claudius*, and beloved by *Nero*, as some Authors of this Story say he was. This is the Substance of what is alledged against it; and yet, according to others, it is fully attested by the *Apostolick Constitutions*; hinted at in the *Recognitions*; taken for a known Fact by such, as lived nearest to *Rome*, viz. *Arnobius*, *Ambrosius*, and St *Jerom* de Script. Eccles. fully mentioned by *Eusebius*, *Cyril* of *Jerusalem*, *Epiphanius*, and many others; contradicted by no one Ecclesiastical Writer, and yet supposed to be alluded to in that Passage of *Suetonius*, where he tells us, that *Icarus*, primo statim Conatu juxta Cubiculum Neronis decedit, ipsumque Cruores resperxit, i. e. *Icarus*, or one that flew in the the Air, in his first Attempt, fell down near the Emperor's Pavilion, and sprinkled his Blood upon him. *Whitby's* Preface to the 2d Epistle to the *Thessalonians*, and *Whiston's* Answer to the Grounds and Reasons of the Christian Religion.

† Before the Roman Empire was converted to *Christianity*, there are commonly reckoned ten general Persecutions. The first, in the 10th Year of *Nero*, A. D. 64. the second, in the 14th of *Domitian*, A. D. 95. the third, in the 3d of *Trajan*, A. D. 100. the fourth, in the 2d of *Antoninus Philosophus*, A. D. 165. the fifth, in the 4th of *Severus*, A. D. 197. the sixth, in the 1st of *Maximinus*, 235. the seventh, in the 1st of *Decius*, A. D. 249. the eighth, in the 4th of *Valerian*, A. D. 257. the ninth, in the 4th of *Aurelian*, A. D. 274, and the tenth, in the 19th of *Dioclesian*, A. D. 303. till at length *Christianity* came to be established by Human Laws, A. D. 313. *Echard's* Ecclesiastical History.

* As to the Particulars of this Persecution, *Tacitus* tells us, that, at first, several were seized, who made Profession of this new Religion, and, by their Confession, infinite Numbers of others were detected, and executed, and, in the Manner of their Execution, were treated with all the Instances of Scorn and Barbarity. Some of them were wrapt up in the Skins of wild Beasts, and worried and devoured by Dogs; others were crucified; and others burnt alive, in Paper-coats dipped in Pitch, Wax, and other combustible Matters, that, when Day-lighted failed, they might serve for Torches, and Illuminations in the Night. *Nero* exhibited these Spectacles in his own Gardens, impiously joining to them the Diversions of the *Cirque*, and appearing himself publickly in the Habit of a Charioteer, sitting in his Chariot, which yet the People entertained more with Pity, than Pleasure, as knowing they were not done for the publick Benefit, but merely to gratify the Tyrant's private Rage and Malice. *Echard's* Ecclesiastical History l. 1. c. 7.

† This is a Province of *Greece*, in its largest Acceptation, lying along the Coast of the *Ionian Sea*, and having for its Bounds on the North, *Albania*; on the North-East, *Thessaly*; on the South-East, *Achaia*; and on the West, the Ocean. This Country was anciently govern'd by its own Princes, then united to the Kingdom of *Macedon*; after that, subjected to the *Romans*; then restor'd to its own Princes; but is now in the Possessions of the *Turks*, except some few Places, which the *Venetians* regain'd in a late War. The Compleat Geographer.

|| The ancient Name of this Country was *Hellas*, which the *Latins* changed into *Græcia*, and the *Turks* now call *Rumelia*. It was used by common Writers to denote *Macedonia*, *Epirus*, *Thessaly*, *Hellas*, or *Greece* properly so called, and the *Peloponnesus*, now *Morea*; but the *Romans* distinguished all these into two Provinces only, viz. *Macedonia* and *Achaia*, under the former of which they comprehended *Epirus* and *Thessaly*, and under the latter, *Greece*, properly so called, and the *Peloponnesus*. The Word *Greece*, in the Old Testament, generally occurs in its larger Acceptation; and in its less in the New: But, as for the Country itself, it was anciently the most celebrated Region of the Universe, surpassing all others in Arms, Arts, and Sciences. For many Ages it was divided into small Kingdoms

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he still added more Converts to the Christian Faith. At last, in † *Patrea*, a City of *Achaia*, *Ægeas*, the Pro-consul, observing the Multitudes, that, by the Apostle's Preaching, had fallen off from *Paganism*, and embrac'd *Christianity*, and being not a little offended at his opposing his *Mandates* for the Re-establishment of *Idolatry*, and undauntedly persisting in his Publication of the Doctrine of a crucified Saviour, condemn'd him to the Death, which he so much extoll'd. After seven *Lictors* therefore had cruelly torn his naked Body, he was led out, with great Chearfulness, and Serenity of Mind, to be crucified. But his Cross was not of the usual Form: It was made of two Pieces of Timber, crossing each other in the Middle, in the Shape of the Letter X, (which ever since has been known by the Name of *St Andrew's Cross*) and to this he was fasten'd, not with Nails, but Cords, to make his Death more painful and lingering. In this Condition he hung for

the Space of three Days, all the while teaching and instructing the People; exhorting them to Constancy and Perseverance in that Religion, which he had deliver'd to them; and, when great Intercessions were made to the *Pro-consul* for his Life, earnestly requesting of our Lord in Prayer, that he might on that Day (which was the last of *November*) depart, and seal the Truth of his Religion † with his Blood.

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How the two Apostles *Peter* and *Paul* escaped out of Prison, from the Rage of this Persecution, we have no Account; but, from the Writings of the *Latter*, some have gather'd, that, returning from *Rome* into *Judea*, and there continuing a short Time, he thence passed into *Asia*, where *Timothy* met him at *Ephesus*; that, from thence, he made a Visit to the *Colossians*, whom he had never seen before; and, after a considerable Stay, returning to *Ephesus* again, (e) excommunicated *Hymeneus* * and *Alexander*, for denying the *Resurrection*

St Paul's *Travels*, and his *first Epistle to Timothy*, and that to *Titus*, with their *Contents*.

Kingdoms, or States, 'till *Philip*, King of *Macedon*, and, after him, *Alexander*, his Son, reduced it all under their Subjection, and made it a *Monarchy*. This Kingdom was afterwards destroy'd by the *Romans*, and made a *Province* of the Empire, in which Condition it continued (tho' sorely mangled by the *Goths* and *Huns*) till the *Turks* (who are its present Masters) over-ran it, and have, long since, effaced all its antient and magnificent Monuments, as well as reduced the People to a State of the utmost Slavery and Stupidity. *Wells's Geography of the New Testament*, and the *Compleat Geographer*.

† This City is seated on an Hill near the Sea, at a little Distance from the Mountain, formerly called *Ceryneæ*, and not above ten Miles from the Mouth of the Gulph *Lepanto*. It is a Place of good Trade, very populous, especially of *Jews*. It is defended with a strong Castle, and has the Honour to be an Archbishop's See, which has, at present, a Thousand Churches under its Jurisdiction. In antient Times the Goddess *Diana* was worshipped here in a cruel Manner, having a most beautiful young Man and Maid, every Year, sacrificed to her, till by the Preaching of *St Andrew*, *Eurypilus* was converted to *Christianity*, and then that horrid Superstition was laid aside. The *Compleat Geographer*.

† His Body, being taken down from the Cross and embalmed, was decently and honourably interred by *Maximilla*, a Lady of great Quality and Fortune; but afterwards, by *Constantine the Great*, it was solemnly remov'd from *Patrea* to *Constantinople*, and there buried in a great Church, which he had built in Honour of all the Apostles. *Cave's Lives*.

(e) 1 Tim. i. 20.

* This *Hymeneus* was, very probably, a Citizen of *Ephesus*, who, being converted by some of *St Paul's* first Sermons, fell afterwards into the *Heresy* of those, who denied the *Resurrection* of the Body, and affirmed, that there was no other *Resurrection*, than that of the Soul, which, by Faith and Baptism, is revived from Sin to Grace. The *Alexander*, who was his Colleague in this *Heresy*, was doubtless the *Copper-smith*, whom *St Paul*, in his second Epistle to *Timothy*, loudly complains of, as greatly obstructing the good Effect of his Preaching, Chap. iv. 14. but whether he was the same *Alexander*, who would have addressed himself to the Multitude, which *Demetrius* the Silver-smith of *Ephesus*, had drawn together, Acts xix. 24. is a Matter of some Doubt. However this be, 'tis certain, that their Notion of no other *Resurrection*, than a *spiritual* One, was destructive of the very Foundations of *Christianity*, which are laid in the Hopes of a *Resurrection* from the Dead; and therefore the Apostle thought it expedient to have them *excommunicated*, i. e. separated from the Society of the Faithful, and deprived of the Privileges of being present at religious Assemblies, of partaking of the Lord's Supper, and joining in such other holy Offices, as linked Christians together in one and the same Society and Communion. *Whitby's Annotations on 2 Tim.* ii. 17. iv. 14. and *Gabriel's Dictionary*, under the Word.

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Resurrection of the Dead, and other Articles of Faith; that, from thence design- ing to go into Macedonia, he enjoin'd Timothy, whom (as we said before) he had constituted Bishop of Ephesus, (b) to have his Residence in that large City, and to take the Charge of all the Pro-consular Asia; that arriving in Macedonia, (c) he visited Philippi, where he staid a considerable while, and from hence, very pro-

bably, sent his first Epistle || to Timothy; (d) "Wherein he lays down the Duties and Qualifications of a Bishop, as well in respect of his Ministry, as of his private Conversation, and instructs him in the Office of a true Christian Pastor." FROM Macedonia, St Paul, intending to remove to Nicopolis * in Epirus, there to pass his Winter, wrote his Epistle † to Titus, then in Crete, to meet him there; "Wherein

From Acts i.
10. to the
End.

(b) 1 Tim. i. 3.

(c) Philip. i. 25, 26.

|| Among the Learned there is no small Disagreement as to the Time, when this Epistle was written. That it was written after St Paul's Departure from Ephesus to Macedonia, some have gather'd from these Words, *When I went into Macedonia, I besought thee to abide at Ephesus*, 1 Tim. i. 3. And that it was written, when he was in Expectation of returning shortly thither, they conclude from these, *I write to thee, hoping to come to thee quickly*. 1 Tim. iii. 14. From whence they argue, that it must have been written before he came to Miletus, because there he seems to have laid aside all Thoughts of returning any more to Ephesus, as he tells the Clergy of that Place, *And I know that all you, among whom I have gone, preaching the Kingdom of God, shall see my Face no more*, Acts xx. 25. And therefore they conclude, that it was written while he was in Macedonia, i. e. in the first of Nero, and in the Year of our Lord 55. Others allow indeed, that this Epistle was written after that St Paul was gone into Macedonia, but then they contend, that this Journey into Macedonia was none of those, that are recorded in the Acts of the Apostles. In his first Journey Timothy went with him, but then the Apostle had never seen Ephesus, Acts xvi. 10, &c. In his second, tho' he went from Ephesus, yet so far was he from leaving Timothy there, that he sent him and Erastus before him, Acts xix. 21, 22. And in the third, he did not go from Ephesus, but from Greece into Macedonia, whence Timothy accompany'd him, first to Jerusalem, and then to Rome, Acts xx. 3, 4. So that there could be no Possibility for St Paul to leave Timothy at Ephesus, while himself departed into Macedonia, till after the Time of his Return from Rome. They therefore suppose, that, after he was releas'd from his Confinement, he return'd into Asia, and, having made some Stay at Ephesus, went from thence into Macedonia; that this is the Time, when he besought Timothy to abide still at Ephesus, and, consequently, that this Epistle was written to him about the 10th of Nero, and in the Year of our Lord 63. For since, in the Course of the History of the Acts, (which extends as far as St Paul's Imprisonment) we can find no Room, to place this Epistle, we must necessarily refer it to the Time, which was subsequent to his Release, and when he went to re-visit the Churches, which he had planted in the East. Whitby's and Beausobre's Preface to the first Epistle to Timothy.

(d) 1 Tim. passim.

* Nicopolis, by the Turks called Sciltaro, stands on the Danube, at the Mouth of the Iatrus, or Ischqr, twenty-five Miles North from Silistria. It was built by the Emperor Trajan, in Memory of his Victory over King Decabalus; and near this Place, Sigismund, King of Hungary, was unfortunately defeated by Bajazet the Turkish Emperor, A. D. 1136. which was owing more to the Divisions among the Christians, than the Bravery of the Turks; for, of the latter there fell sixty Thousand, but of the former only twenty, as History relates. The Compleat Geographer.

† There is some Dispute among the Learned concerning the Time, when this Epistle was written. That it was written after the Time that St Paul had left Titus at Crete, Titus i. 5. cannot be deny'd; but then the Question is, when St Paul was at Crete, since, in all the Acts of the Apostles, we find no Footsteps of his being there. In his Voyage to Rome indeed, the Vessel, in which he sailed, touch'd at the Fair Havens belonging to Crete; but, as that was no commodious Harbour, she soon set sail from thence in Hopes to make Phenice, another Port in the same Island, but, by contrary Winds, was drove another Way. Whether St Paul, at this Time, had Titus in Company with him, it no where appears; but the short Stay, which he made at the Fair Havens, (which was only to consult, whether they should winter there or not) will not permit us to think, (especially considering, that, at this Time, he was a Prisoner in Bonds) either that he attempted to preach the Gospel there, or that he had any Occasion to leave Titus in the Island, to set in order the Things that were wanting, and to ordain Elders in every City. As therefore we said before, in relation to the Epistle to Timothy, viz. that after St Paul was restor'd to his Liberty, he return'd into the East to visit the Churches, which he had planted; in his Voyage from Rome to Jerusalem, he might conveniently enough call at Crete; after he had stay'd, and preach'd some Time there, leave Titus behind him, to regulate such Matters, as he had not Time and Opportunity himself to do; and, in a Year or two after (i. e. in the 12th of Nero, and of our Lord 65.) send him this Letter to renew his Instructions, and to request, his Company. For, that this Epistle was written after the Apostle had obtain'd his Discharge, is manifest from his making no Mention of his Bonds and Temptations, as he does in his Epistle to the Ephesians, Chap. vi. 20. to the Philippians, i. 7. to the Colossians, iv. 18. to Philemon, ver. 9. and in his second to Timothy, Chap. i. 8. and whoever compares this Epistle to Titus, with the two to Timothy, will find such an Affinity in their Subjects, the same Sentiments, and the same Instructions, occasion'd by the

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“ Wherein he describes to him (as he had
“ done to *Timothy*) the Qualifications,
“ which a Bishop ought to have, and
“ more especially a Bishop of *Crete*, where
“ some *Sharpness* and *Severity* was ne-
“ cessary, amidst a People of their *per-*
“ *verse* and obstinate Tempers; wherein
“ he admonishes him, not to suffer the
“ *Flock*, committed to his Charge, to be
“ led away by the Delusions of *Judaizing*
“ *Christians*; and wherein he lays down
“ Precepts, for People of all Conditions of
“ Life, even not forgetting Servants, be-
“ cause *Jesus Christ* has pour’d out his
“ *Grace upon all Men.*”

His Return to
Rome, and
being cast into
Prison with
St Peter.

FROM *Nicopolis* (as soon as Winter
was over) St *Paul* went a third Time to
Corinth, where (e) he appointed *Erastus* to
continue: Thence crossing the Sea into
Asia, he came to *Ephesus*, where, upon his
Departure, he left *Timothy* in Tears, and so
proceeded to *Miletum*, where he left *Tro-*
phimus sick. From *Miletum* he travelled
Northward to *Troas*, and lodg’d with
Carpus ||, one of his Disciples, where (f)
he left his Cloak †, some Books, and
Parchment-Rolls; and, in all Probability,
about this Time it was, that he suffer’d
those Persecutions, and Afflictions at *An-*

tiocb, *Iconium*, and *Lystra*, (g) whereof From Acts i.
he makes mention to *Timothy*, and thanks 10. to the
God for his Deliverance from them. But, End.
tho’ God was pleas’d to deliver him from
these Afflictions, yet it was not long, be-
fore he discover’d to him the near Ap-
proach of his Death, and gave him to
know particularly, that at *Rome* he was
to suffer Martyrdom; which was so far
from *retarding*, that it made him *hasten*
his Journey, with Joy and Alacrity to
that Place.

IT was about the twelfth or thirteenth
Year of *Nero’s* Reign, when he came to
Rome the second Time, where meeting
and joining with *Peter*, they both us’d
their utmost Endeavours to instruct the
Jews, in their Synagogues, and to convert
the *Gentiles* in all publick Places and Af-
semblies. This soon rais’d the Malice
and Indignation of the Magistrates, espe-
cially of the Governor (h) *Helius*, whom
Nero, at his Departure into *Greece*, left
invested with exorbitant Powers, which
he exercis’d after as exorbitant a Manner.
It was Crime enough for these two Apo-
stles, that they were *Christians*; but the
particular Prejudice against *Peter*, is said
to have been his defeating *Simon Magus*,
and

the same Set of Men, who began now to appear in the *East*, and spread their *Fables* and *Impositions* every where,
as will easily convince him, that they were all written much about the same Time, tho’ the first to *Timothy*, seems to be
of prior Date to that to *Titus*, even as that to *Titus*, may be thought to precede the *second* to *Timothy*. In relation to
Titus, (for this is the last Time we shall meet with him in our History) after having preach’d the Gospel in *Dalmatia*,
2 Tim. iv. 10. he is said to have return’d into *Crete*; to have propagated the Christian Religion in the neighbouring
Islands; and, dying in the ninety-fourth Year of his Age, and being bury’d in *Crete*, to have had the Cathedral
Church of the Island dedicated to his Name. *Whitby’s* and *Beausobre’s* Preface to the Epistle to *Titus*, and *Calmet’s*
Commentary.

(e) 2 Tim. iv. 20.

|| We know very little of the Life of *Carpus*, only that he must be a different Person from St *Polycarp*, Bishop
of *Smyrna*, and from that other *Carpus*, whom the false *Dionysius*, in his Letter to *Demophilus*, makes mention of.
The *Greeks* tell us a great many Particulars of him, which are far from being certain. They affirm, that he was
one of the *seventy* Disciples; that he propagated the Truth in several Places; that he wrought Abundance of Miracles;
that he was St *Paul’s* Assistant in preaching the Gospel, and was employ’d by him in carrying his Epistles. They
make him Bishop of *Berea*, and say, that he dy’d in Peace. *Calmet’s* Commentary and Dictionary, under the
Word.

(f) 2 Tim. iv. 13.

† What we are to understand by St *Paul’s* Cloak, will best be resolv’d in our *Answers* to the following *Objections*.
We have only to observe here, — That the Time, when he left this Cloak, was not when he went from *Troas* to
Assis in his Journey to *Jerusalem*, for then (as Bishop *Pearson* says) he could have no Cause to leave any Thing of
Moment, having so many to accompany him in his Journey, as well as a Ship to attend him, Acts xx. 4, 6, 13. but it
was in his Travels, after he was set at Liberty, and had left *Rome*, or rather in his Return to *Rome* again, that, in the
Hurry of his Departure, he left some Things with *Carpus*, which he afterwards found he wanted. *Whitby’s*
Annotations, and *Calmet’s* Commentary.

(g) 2 Tim. iii. 11.

(h) He is called *Cesarianus*, as being the Emperor’s Freed-Man, and by the Apostle
the *Lion*, 2 Tim. iv. 17 by reason of his Cruelty against Christians.

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and that against *Paul*, his converting one of the Emperor's Concubines. However this be, apprehended they both were, and cast into Prison, where they spent their Time in the most solemn Acts of Devotion, and, as Occasion offer'd, preach'd the Gospel to their Guards and Fellow-Prisoners, among whom it is said, that they converted *Procellus* and *Martinian*, two Captains of the Guard, with seven and forty others.

Peter's second
Epistle, and
Paul's second
Epistle to Ti-
mothy, with
their Contents.

DURING the Time of the Apostle's Confinement, *St Peter* wrote his second general Epistle * to the converted *Jews*, who were dispers'd in the several Provinces of *Asia*; "Wherein he endeavours, by earnest Exhortations, to prevail with them to persevere in the Doctrine, which they had receiv'd, and to testify the Soundness and Sincerity of their Faith by a Christian Life comporting

"therewith: Wherein he forewarns them
"of the false Teachers †, that would
"shortly spring up among them; foretels
"their sad and miserable Destruction;
"and describes them by their odious Cha-
"racters, that they might avoid them:
"Wherein he vindicates the Doctrine of
"Christ's coming to Judgment, which
"the Hereticks of those Times deny'd,
"that thereby they might encourage Men
"the more securely to pursue their lewd
"Courses; and wherein he describes the
"|| great and terrible Day of the Lord,
"when the Elements shall melt, and the
"whole Frame of Nature be dissolv'd,
"thereby to excite them to become cir-
"cumspect and diligent, in order to be
"found of him in Peace, without Spot,
"and blameless."

From Acts i.
10. to the
End.

ABOUT the same Time, *St Paul* wrote his second Epistle * to *Timothy*;
"Wherein

* That this Epistle was written by *St Peter*, is evident both from the Inscription it bears, and the Concurrence of Circumstances in it, relating to that Apostle, and none else; and therefore we may suppose, that the true Reason of its late Reception into the List of the Holy Scriptures, was, not so much its Difference of *Stile*, as its not being address'd to any particular Church, that might have taken care to preserve it, and, in due Time, to have enter'd its Claim for a Place in the Canon: And that it was indited, not after the Destruction of *Jerusalem*, as some will have it, but a little before the Author's Death, (not improbably in the 13th of *Nero's* Reign, A. D. 67.) may be justly concluded from this Declaration of his, *I think it meet, as long as I am in this Tabernacle, to put you always in Remembrance of these Things, knowing, that shortly I shall put off this Tabernacle, even as our Lord Jesus Christ hath shewn me*, 2 Pet. i. 12, 13, 14. *Beausobre's*, *Whitby's*, and *Hammond's* Preface to the 2d Epistle of *St Peter*.

† There are three Sorts of People, which the Apostle cautions his Converts against in this Epistle. 1st, the *Solidians*, who talk'd of attaining Salvation by the Strength of their Faith, or a right Belief of the Doctrines of Christianity, without any Regard to a virtuous Life. 2dly, The *Nicholaitans*, who turn'd the Grace of God into *Lasciviousness*, and, upon the Presumption of their being spiritual Persons, and the Seed of Election, averr'd, that they contracted no Guilt, and could receive no Pollution, from any evil Action they did. And 3dly, The *Scoffers* at the Promise of Christ's coming to Judgment, which they look'd upon as a Thing, that could never be verifi'd, and which the Continuance of their Persecutions gave the Christians small Hopes of expecting. *Whitby's* Pref. to the second Epistle of *St Peter*.

|| It is the Opinion of the reverend and judicious *Dr Hammond*, and *Dr Lightfoot*, that *St Peter*, in the third Chapter of his second Epistle, does not discourse of our Lord's coming to the general Judgment of all Mankind; but only of his coming to execute his Judgment on the *Jews* in the final Destruction of their Church and Nation: But, besides that this Notion is entirely new, and contrary to the Sentiments of all the *Antients*, who have commented upon this Epistle, it seems obvious at first Sight, that the Day of the Lord, in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein, shall be burnt up, can mean no other, than the great Day of Judgment: For, to interpret these Words of the Destruction of *Jerusalem* only, is to turn them into a Metaphor and Allegory; whereas *St Peter* says plainly, that as the old World was destroy'd by Water, so shall the World that now is, be destroy'd by Fire, 2 Pet. iii. 6, 7. 'Tis usual indeed with the Prophets, to represent God's Judgments on the Enemies of his Church and People, by the Tragical Expressions of burning up the Earth, and dissolving the Heavens, Isa. xiii. 9, &c. xxxiv. 3, &c. but this solemn Exhortation, seeing then all these Things shall be dissolved, what Manner of Persons ought we to be in all holy Conversation and Godliness; looking for, and hastening to, the Coming of our Lord and Saviour Jesus Christ, that we may be found of him without Spot, and blameless? 2 Pet. iii. 11, 12. This Exhortation, I say, sounds too high for the Destruction of *Jerusalem*, in which they of *Pontus* and *Galatia* could not be much concern'd; but is very proper for those, who had the lively Ideas of the Conflagration of the World, and the tremendous Judgment and Perdition of ungodly Men, then set before them. *Whitby's* Preface to the second Epistle of *St Peter*.

* That, at two different Times *St Paul* was a Prisoner at *Rome*, is evident from the Circumstances, which himself relates. In his first Confinement, he was permitted to live in his hired House, and to receive all that came to him,

Acts

A. M.
4071, &c.
Ann. Dom.
67, &c.

“ Wherein he informs him of the near
“ Approach of his Death, and desires
“ him to come to him before Winter,
“ because most of his Companions, upon
“ one Affair or other, were departed
“ from him; wherein he exhorts him to
“ discharge all the Duties of a *Bishop* and
“ *Pastor*, suitable to those excellent Gifts
“ he had receiv’d, and with a generous
“ Contempt of the World, and worldly
“ Things; wherein he admonishes him,
“ not to forget the Doctrine, which he
“ had taught him, nor to be surpris’d, or
“ disturb’d at the *Apostacy* of some from
“ the Faith, but to preach the more
“ zealously against such Opposers, as
“ heap’d up to themselves *Teachers*, and
“ left the Truth to turn unto *Fables*;
“ and wherein he acquainted him, how,
“ at his first appearing before *Helius*, all

“ his Companions, for Fear of being in-
“ volv’d in his Punishment, (i) *forsook*
“ him, but that *the Lord stood by him, and*
“ *strengthen’d him, to make his Preaching*
“ *more conspicuous, and effectual to the*
“ *Gentiles.*”

From Acts i.
10. to the
End.

How long these two Apostles lived under their Confinement, we have no certain Knowledge, but at last, it being determin’d that they should both die, (k) *Peter*, as a *Jew*, and *Foreigner*, was sentenced to be *crucified*, and *Paul*, * as a *Roman Citizen*, to be beheaded. * On the 29th of *June*, (as it is generally suppos’d) *St Peter*, being first scourg’d, according to the *Roman Custom*, was led to the Top of the *Vatican Mount*, near *Tiber*, where he desir’d the Favour of the Officers, that he might be crucified with his Head downwards, as *thinking himself unworthy*

Both the Apo-
stles suffer
Martyrdom at
Rome; Peter
is crucified,
and Paul be-
headed.

Acts xxviii. 30, 31. but in his *second*, he was so closely shut up, that *Onesiphorus* was forced to enquire diligently after him, before he found him, 2 Tim. i. 17. In the *first Timothy* and *Mark* were both with him, and constantly attending him, Phil. i. 1. and Col. iv. 10. In the *second*, they were both absent in *Asia*, and knew nothing of what pass’d in *Rome*, 2 Tim. iv. 11. In the *first*, *Demas* had adjoin’d himself to him, and was become a *Fellow-labourer in the Gospel*. In the *second*, out of Love to the Things of this World, he had forsaken him, and departed to *Thessalonica*, 2 Tim. iv. 10. In the *first*, many of the Brethren, waxing confident by his Bonds, were much more bold to speak the Word without Fear, Phil. i. 14. But in the *second*, they were so intimidated, that they all forsook him, and not one Man stood with him, 2 Tim. iv. 16. And if it thus appears, that *St Paul* was twice in Custody at *Rome*, himself gives us to understand, that this Epistle was written under his latter Confinement, and was, very probably, the last, that ever he wrote: For, *I am ready to be offered, and the Time of my Departure is at Hand; I have finished my Course, and from henceforth there is laid up for me a Crown of Glory*, 2 Tim. iv. 6, &c. are the Words of one, that is approaching to his latter End. This therefore is a strong Indication of the singular Affection, which *St Paul* had for *Timothy*, that he favour’d him with one of the last Letters, that he ever wrote: And if, pursuant to this Letter, *Timothy* went to *Rome*, (as probably he did) he must have been there when the Apostle was led out to suffer, and finish’d his Course in a glorious Martyrdom. After the Death of *St Paul*, the History of *Timothy* is but short; only we may suppose, that he return’d to *Ephesus*, probably the Year following, and there continu’d to govern that Church in the Capacity of their Bishop, until the *Pagans* of that City, who were great Votaries to the Goddess *Diana*, celebrating a Festival called *Catagogian*, in which they carried about the Images of their Gods, and by Means of their Masks and Clubs committed a thousand Insolencies and Outrages, *Timothy* stood in the Streets to oppose, and reprove this execrable Custom, which so enrag’d the People, that, falling upon him with Stones and Clubs, they left him for dead: But some of his Disciples, finding him to breathe, took him up, and lodg’d him without the Gates, where in two Days he expired, and was afterwards buried on a Mountain not far from the City. *Whitby’s* and *Beaufobre’s* Preface to the second Epistle of *Timothy*, and *Echard’s Ecclesiastical History*.

(i) 2 Tim. iv. 17.

(k) Pag. 59, Notes.

* This was accounted a more noble Kind of Death, not among the *Romans* only, but among other Nations, as being fitter for Persons of better Quality, and more ingenuous Education: And, from this Instrument of his Execution the Custom no doubt first arose, that in all Pictures, and Images of this Apostle, he is constantly represented with a Sword in his right Hand. He is said to have suffer’d in the sixty eighth Year of his Age, to have been buried in the *Via Ostiensis*, about two Miles from *Rome*, and by *Constantine the Great*, to have had a stately Church, in the Year 318, built over his Grave. It was adorn’d with an hundred of the best Marble Columns, and beautified with the most exquisite Workmanship; but, as it was afterwards thought to be too narrow and little for the Honour of so great an Apostle, *Valentinian*, or rather *Theodosius* the Emperor, (the one but finishing what the other begun) by a *Rescript*, directed to *Salustius* Prefect of the City, caused it to be taken down, and a larger and more noble one to be built in its Room. *Cave’s Lives of the Apostles*.

* Many of the Antients positively affirm, that both these Apostles suffer’d on the same Day and Year; but others, tho’ allowing the same Day, tell us, That *St Paul* did not suffer till a Year after *St Peter*, and some interpose the Distance of several Years. *Cave*, ibid.

A. M.
4072, 89c.
Ann. Dom.
68, 89c.

unworthy to suffer in the same Posture, wherein his Lord and Master had suffer'd before him. In this Manner † he expir'd upon the Cross; while St Paul, having converted three of the Soldiers, that were sent to guard him to his Execution, and who, within a few Days after died *Martyrs* themselves, when he came to the Place, called *Aquæ Salvæ*, about three Miles out of the City, after some solemn Preparation, cheerfully gave up his Neck to the fatal *Stroke*.

THUS died * the two most eminent Apostles of *Jesus Christ*, after they had, with indefatigable Labour, reap'd a glorious Harvest of infinite Numbers of Souls, and triumphantly propagated Salvation to the most considerable Parts of the World;

and as they were equally concern'd in the Foundation of the Church of Rome, the one having the *Jewish*, and the other the *Gentile* Converts under his Care and Government, when both of them were dead, the whole Administration of it devolv'd upon † *Linus*, one of St Paul's Disciples, of whom he makes mention in his *second Epistle to Timothy* (1), and who, after twelve Years presiding therein, is said to have suffer'd Martyrdom either in the first or second Year of *Titus*.

From Acts i. 10. to the End.

ONE of St Paul's Predictions was, that in the *Christian Church* (m) *Heresies* should arise, for the *Manifestation* of such, as were found in the Faith; which Prediction began now to be verified: For, besides the immediate Followers of *Simon Magus*, * those

St Jude's Epistle; the Occasion of it, and Contents.

† His Body, being taken from the Cross, was embalm'd after the *Jewish* Manner by *Marcellinus*, the Presbyter, and so buried in the *Vatican*, near the *Triumphal Way*. Over his Grave a small Church was soon after erected, but when it was destroy'd by *Heliogabalus*, his Body was remov'd to the *Cemetery* in the *Appian Way*, two Miles distant from *Rome*. Here it continu'd, 'till, in the Time of Pope *Cornelius*, it was re-convey'd to the *Vatican*, where it abode in some Obscurity, until *Constantine the Great*, out of the profound Reverence he had for the Christian Religion, having rebuilt, and enlarg'd the *Vatican* to the Honour of St Peter, enrich'd it with Gifts and Ornaments, which, in every Age, increas'd in Splendor and Beauty, 'till it is become one of the Wonders of the World at this Day. *Cave*, *ibid*.

* Before we part with these two Apostles, it may not be amiss, to take a short Survey of their Persons and Tempers. St Peter (if we may believe the Description which *Nicephorus* gives us of him) was of a middle Size, but somewhat slender, and inclining to Tallness: His Complexion was very pale; his Hair thick and curled; his Eyes black; his Eye-brows thin; and his Nose large, but not sharp. In his natural Temper (as most *Galileans* were) he was warm, eager, and enterprising; stout and courageous in the main, tho', in some Cases, his Fear prevail'd, and destroy'd the Succours, which Reason offer'd. His Humility and Lowliness of Mind was singular; his Affection and Zeal for his Master wonderful; his Love for the Souls of Men ardent; his Diligence in his ministerial Office indefatigable; and his Rule and Conduct in his *Episcopal* Capacity highly prudent, and engaging. St Paul (if we may believe the same *Nicephorus*) was of a low and small Stature, somewhat stooping; his Complexion was fair; his Countenance grave; his Head small; his Eyes sparkling; his Nose high and bending; and his Hair thick, and dark, but mixt with grey. His Constitution was weak, and often subject to Distempers; but his Mind was strong, and endu'd with a solid Judgment, quick Invention, and prompt Memory, which were all improv'd by Art, and the Advantages of a liberal Education: His Humility and Self-abasement was wonderful; his Sobriety and Temperance singularly strict; his Contempt of the World great and generous; his Charity to the Poor extensive; his Love for Mens Souls universal: His Labours in the Execution of his Ministry incessant; his Constancy in the Profession of Religion invincible; and his Style and Manner of Writing, to inculcate it, even by the Confession of his Enemies, weighty and powerful, 2 Cor. x. 10. Besides the Epistles, which are own'd to be genuine, several other Writings are falsely ascribed to him, as an Epistle to the *Laodiceans*, a third to the *Thessalonians*, a third to the *Corinthians*, a second to the *Ephesians*, his Letter to *Seneca*, his *Acts*, his *Revelation*, his Voyage to *Thecla*, and his Sermons: As the like has been done to St Peter, viz. his *Acts*, Gospel, *Revelation*, *Preaching*, *Judgment*, and *Liturgy*. *Cave*, *ibid*.

† The Book of *Apostolical Constitutions* says, that *Linus*, the Son of *Herculanus*, a *Tuscan* by Birth, was ordain'd Bishop of Rome by St Paul, long before the Death of St Peter; and *Ruffinus* asserts, that he and *Anacletus*, having govern'd that Church, while the Apostles Peter and Paul were living, but then absent, Peter, a little before his Death, chose at last Clement to succeed him in the See of Rome, but Clement, (according to *Epiphanius*) out of Modesty refused to exercise that Office, 'till after the Death of *Linus* and *Anacletus*. *Calmet's Dictionary*, and *Cave's Disputac. Apost.*

(1) Chap. iv. 21.

(m) 1 Cor. xi. 19.

* Menander was a Samaritan, and, like Simon, a notorious Impostor and Magician; but abounding with more monstrous Illusions than he. He gave it out, that he was a Saviour, sent from above for the Restoration of Man-

kind

A. M.
4072, &c.
Ann. Dom.
68, &c.

those of *Menander*, *Ebion*, and *Cerintus*, as well as others, who are stiled (n) * *Nicholaitans*, appearing eager Advocates for such *Principles*, as sapp'd the very Foundations of the Christian Religion, oblig'd † *St Jude* to write his Epistle (in the same Manner as *St Peter* did his) to the *Jewish Converts*, in their several Dispersions ; “ Wherein he informs them, that his primary Intention was, to have wrote to them in general of the *common Salvation*, in order to confirm them in it ; yet, seeing the Doctrine of *Christ* attack'd on every Side by *Hereticks*, he

“ thought it more necessary to exhort them to stand up manfully for the Defence of the *Faith once deliver'd to the Saints*, and to oppose those *false Teachers*, who so earnestly labour'd to corrupt them ; and, that they might know these the better, he describes them in their proper Colours, and foretells their future, if not impending Destruction : but exhorts them, at the same Time, to endeavour, by all gentle Methods, to save them, and to take them out of the Fire, into which their own Folly had cast them.”

From Acts i.
10. to the
End.

IT

kind, and that whoever was instructed in his *occult Knowledge*, and initiated in his Baptism, should enjoy a perpetual *Immortality*, and continue always young and vigorous, even in this World. With these, and several other of his Master *Simon's* Opinions, he seduc'd many in *Antioch* ; and tho' the *Extravagancy* of his Notions made them less infectious, yet they were continu'd in the *second Century*, particularly by *Basilides*, and *Saturninus*. *Ebion*, so called for his affected Poverty, was born at *Cocaba*, a Village in *Palestine*, and spread his Heresy in *Trachonitis*, and among the Christians, who, before the Siege of *Jerusalem*, had retir'd to *Pella*. He denied the Divinity of our Saviour ; and, tho' he acknowledg'd him for an excellent Person, believ'd him to be no more than the Son of *Joseph* and *Mary*. He enjoin'd the Observation of the Law of *Moses* as necessary to Salvation ; receiv'd all the Writings of the *Old Testament*, but none of the *New*, except *St Matthew's Gospel* ; and particularly condemn'd *St Paul* as an *Apostate*, for proving the Dissolution of the *Jewish Law*. *Cerintus* spread his Heresy in *Ephesus*, and other Parts of *Asia Minor* ; and, in his Denial of our Lord's Divinity, his Acknowledgment of *St Matthew's Gospel*, and asserting the Obligation of the *Mosaic Law*, agreed exactly with *Ebion* ; as he did with the *Gnosticks*, in asserting the Creation of the World by Angels. To insinuate himself with the Vulgar, he boasted much of his *Illuminations*, and Revelations, and, to make the *Mystery* of our Lord's Passion more familiar, distinguish'd between *Jesus* and *Christ*, and accordingly taught, that *Jesus* was but a mere Man ; that *Christ* descended upon him in the Likeness of a Dove, and continu'd with him during the Time of his Ministry ; but that, as *Christ* was incapable of suffering, he forsook *Jesus*, when he came to be crucified, and left him to die : But his Kingdom afterwards he affirm'd should be *Terrestrial*, in the City of *Jerusalem*, where Men should enjoy all Kinds of carnal Pleasures, for a Thousand Years.

(n) Rev. ii. 15.

* The *Nicholaitans* are suppos'd to derive their Original from *Nicholas*, one of the Deacons mention'd in the 6th of *Acts*, and (as *Clemens Alexandrinus* relates the Story) not improbably on this Occasion. This *Nicholas* had a beautiful Wife, of whom he was said to be jealous ; but, to shew the Apostles how far he was from that, he brought her forth one Day, and gave any Person leave to marry her. Himself was a sober and temperate Man, who never knew any Woman, but his own Wife, by whom he had one Son, and several Daughters, who liv'd all unmarried, and shew'd that their Father was no Encourager of Lewdness ; but so it was, that, being accustomed to make use of an Expression, which bore an equivocal Meaning, viz. *That we ought to abuse the Flesh*, meaning, that we ought to mortify and keep it under, by this Saying of his, and what he had done in offering his Wife, he unhappily gave an Umbrage to his Disciples and Followers, to throw off all *Restraint*, and to give themselves over to the grossest *Impurities*, allowing of the most pernicious *Mixtures*, and making corporal Pleasure the ultimate End of Man. *Echard's* and *Lamy's Ecclesiastical Histories*.

† This *Jude*, who, in the History of the Gospel, is stiled our Lord's Brother, as being the Son of *Mary*, Sister to the blessed Virgin, was undoubtedly the Brother of *James the Less*, Bishop of *Jerusalem*, Matth. xiii. 55. and “ it may be, (as Dr. *Lightfoot* expresses himself) that *St Jude* stands up in the Charge of his Brother *James* among the Circumcision of *Judea*, and directs his Epistle to all such, as were sanctified and preserved in those apostatizing Times, as his Brother had done to all the *twelve Tribes* in general.” Between this, and *St Peter's* second Epistle, there is certainly a great Resemblance. The End aimed at in both, viz. to expose in their true Light the corrupt Principles and Practices of the *Gnosticks*, is evidently the same ; and the Arguments and Expressions, in many Cases, so much alike, that it has been disputed, whether *St Jude* has here abridged that of *St Peter*, or *St Peter* enlarged upon this of *St Jude*, tho' most are of the former Opinion. And indeed, when we find *St Jude*, quoting expressly this Epistle of *St Peter*, [*Jude* ver. 17. compared with 2 *Pet.* iii. 1, 2.] alluding to *St Paul's* second Epistle to *Timothy* [2 *Tim.* iii. 1. compared with *Jude*, ver. 18.] and speaking of the Apostles, as Persons, who had been some Time dead, we cannot but conclude, that this Epistle was not written, till after the Death of the Apostles *St Peter* and *St Paul*, but how long after we cannot tell. *Whitby's* Preface to the Epistle of *Jude*, and *Stanhope*, on the Epistles and Gospels, Vol. 4.

A. M.
4072, &c.
Ann. Dom.
68, &c.
*The History
and Martyr-
dom of St Jude.*

IT is very observable of this Apostle, that the *Evangelists* commonly call him, not *Jude*, but either * *Thaddæus*, or *Lebbæus*, out of a particular Dislike, no doubt, to the Name of *Judas*, ever since the treacherous and bloody *Iscaiot* betrayed and sold his Master, but then the *sacred* Records are so very short in their Accounts of him, as well as of the other remaining Apostles, that we must, in this Case, be beholden to other *Ecclesiastical* Writers; who tell us of this St *Jude*, that, after our Lord's Ascent into Heaven, having, for some Time, preached about *Judea*, and *Galilee*, next in *Samaria* and *Idumea*, and then in *Syria* and *Mesopotamia*, he travelled at last into *Persia*, where at the Instigation of the *Magi*, provok'd by his open Rebukes of their idolatrous Worship of the *Sun*, and other *Superstitions*, he was assaulted by the common People, and, after other previous Cruelties, crucified: Who tell us of † St

Simon, that, upon the Dispersion of the Apostles, having preach'd in *Egypt*, *Cyrene*, *Africa*, *Mauritania*, and other remote Countries thereunto adjoining, at length bent his Course *Westward*, and ‖ came into *Britain*, where, after many Miracles wrought, and great Hardships undergone, he was at last put to Death, for the Testimony of the Truth, by the then rude and barbarous Inhabitants of that Island: Who tell us of † St *Thomas*, that, having preached in *Media*, *Persia*, *Hyrcania*, *Bactriana*, &c. he was at length encouraged by a divine Vision to travel into *India*, where, coming into the Country of the *Brachmans*, by the Miracles, which he wrought, he converted so many, (and among others *Sagamo*, the Prince of the Country) that the Priests, fearing the Downfal of their Religion, fell upon him, while he was intent at Prayer, with Stones and Darts, and, at last, one of them, coming nearer, ran him through with a Lance:

From Acts i.
10 to the
End.
Simon.
Thomas.

Who

* The superstitious Veneration which the *Jews* had for the sacred Name of *Jehovah*, would not suffer them to pronounce it in common Conversation; and hence it was, that when any Man had a Name, wherein occurred the major Part of this ineffable Title, (as it did in *Jebuda*, or *Juda*) they chose rather to change it, in common Speech, for another of the like Importance, but different Characters; for which Reason *Judas*, which denotes *Praise*, was changed into *Thaddæus*, a Word of the same Signification. Concerning the other Name of *Lebbæus*, Conjectures have been various. Some, deriving it from an *Hebrew* Word, which signifies the *Heart*, will have it to intimate the extraordinary Wisdom, and Courage of this Apostle; while others draw it from a *Root*, which imports a *Lion*, and think it an Allusion to that Prophecy of *Jacob*, which compares his Son *Judah* to an old *Lion*, and a *Lion's Whelp*, Gen. xlix. 9. tho' all this *Etymology* might be spared, if we can but (with Dr. *Lightfoot*) suppose, that this Name was taken from *Lebba*, a Town in *Galilee*, where he conceives that this Apostle was born. *Cave's* Lives of the Apostles, and *Stanhope*, on the Epistle and Gospels.

† This Apostle (to distinguish him, I suppose, from that other *Simon* surnamed *Peter*) is stiled *Simon Zelotes*, or *Simon the Canaanite*; but the latter Name, we must observe, does not relate to his Country or Kindred, but is indeed the same in Sense with *Zelotes*, and derived from an *Hebrew*, as that is from a *Greek* Word, signifying *Zeal*; but whether this Title was given him, in regard of any personal Warmth, or Vigour remarkable in him, or whether to denote him one of that *Seet*, who were called *Zealots* among the *Jews*, we cannot tell; only we may observe, that if it was upon the latter Account, his Conversion was more signal, since nothing could be more opposite to the Meekness and Gentleness of Christianity, than the Irregularity and Pierceness of that Spirit, by which this *Seet* was actuated. *Stanhope*, on the Epistles and Gospels.

‖ Others say, that, after his Preaching the Gospel in *Egypt*, he came into *Mesopotamia*, and there meeting with St *Jude*, went with him into *Persia*, where they both receiv'd the Crown of *Martyrdom*, for which Reason perhaps it is, that the Church commemorates them both together in one *Festival*. *Stanhope*, on the Epistles and Gospels.

† It was customary with the *Jews*, when travelling into foreign Countries, or familiarly conversing with the *Greeks* and *Romans*, to assume to themselves a *Greek* or *Latin* Name, of great Affinity, and sometimes of the very same Signification, with that of their own Country; as that of *Thomas* and *Didymus*, one in the *Syriack*, and the other in the *Greek*, do both signify a *Twin*. He no doubt was a *Jew*, and, in all Probability, a *Galilean*, as well as the other Apostles; but the Place of his Birth, and the Nature of his Calling (unless we should suppose that he was brought up to the Trade of Fishing) is a Thing unknown. 'Tis generally agreed however, that he preached the Gospel in the *East-Indies*, by Reason of the great Numbers of Christians found there in several Places, who still go by the Name of St *Thomas*, tho' there are not wanting some, who ascribe the Original of this *Seet* to a Person of the same Name, who lived many *Centuries* after. *Cave's* Lives of the Apostles, and *Stanhope*, on the Epistles and Gospels.

A. M.
4072, &c.
Ann. Dom.
68, &c.
Philip.

Who tell us of * St PHILIP, that, after his having made many Converts in the *Upper Asia, Colchis*, and some Parts of *Scythia*; he came at length to *Hieropolis*, a noted City in *Phrygia*, where the Inhabitants, at that Time, paid their Adorations to a † *Dragon*, which when the Apostle, by his Prayers, and Invocation of the Name of *Christ*, either quite destroyed, or caused to disappear, the Magistrates of the Place were so exasperated against him, that they threw him into Prison, and, after a severe Scourging, order'd him either to be hang'd, or crucified: Who tell us of † St *Bartholomew*, (generally supposed to be the same with *Nathaniel*) that having, with great Success, propagated *Christianity* in the *Higher India*, (whither he carried St *Matthias*'s Gospel) he thence removed into *Lycaonia*, and came, at last, to *Albinople*,

Bartholomew.

a City of the *Greater Armenia*, at this Time miserably over-run with *Idolatry*, where, having converted their King *Poly-mius*, and his Wife, and, by their Example, prevail'd with Multitudes to relinquish their Idols, he so far enraged the *Priests* against him, that they instigated *Astyages*, the King's Brother, to get him into his Hands, and to have him * first slay'd, and then, either beheaded, or crucified: Who tell us of † St *Matthias*, that having, for some Time, employ'd himself in the Work of the Ministry within the Confines of *Judea*, at length he betook himself to other Countries, and travelling *Eastward*, came at last to *Æthiopia*, (or *Cappadocia* rather) where, meeting with a People of a fierce and intractable Temper, after all his Labours and Sufferings, and a numerous Conversion to the Christian Faith, from them he receiv'd

From Acts i.
10. to the
End.

Matthias.

* This Apostle was born at *Bethsaida*, a Town near the Sea of *Tiberias*; but of his Parents, and Manner of Life, the History of the Gospel takes no Notice, though probably he was a Fisherman, the general Trade of the Place. He is said to have preach'd in the *Upper Asia*; to have wrought many Miracles in *Hieropolis*, a City of *Phrygia*, (now called by the *Turks*, *Pambuck-Kulafi*, from the Rocks about it, which are white like Cotton) and there to have suffer'd Martyrdom, by being fasten'd to a Cross, and stoned to Death. *Cave's Lives of the Apostles*, and *Stanhope*, on the Epistles and Gospels, Vol. IV.

† This doubtless was done in Memory of that infamous Act of *Jupiter*, who, in the Shape of a *Dragon*, insinuated himself into the Embraces of *Proserpine*, his own Daughter, begot of *Ceres*, and whom the *Phrygians* chiefly worshipped, as *Clemens of Alexandria* informs us. *Cave*, *ibid*.

† That *Nathaniel* and *Bartholomew* were only two Names for one and the same Person, the one his proper, and the other his relative Name, appears from several Passages in the Gospels compared together; but then the Question is, upon what Account it was, that he had his relative Name conferr'd on him. That several *Sects*, in the *Jewish Church*, denominated themselves from some famous Person of that Nation (as the *Essenes* did from *Enosh*, and the *Sadducees* from *Sadoc*) cannot be denied; and therefore, if we may suppose, that there were others, who call'd themselves *Tholmæans*, from *Tholmai*, Scholar to *Heber*, the ancient Master of the *Hebrews*, who flourished in *Debir* and *Hebron*, 'twill be no hard Matter to make *Nathaniel* of this Order and Institution, and thereupon to give him the Name of *Bartholomew*, i. e. a Scholar of the *Tholmæans*, and so create him (as he is said to have been) a Doctor of the *Jewish Law*. But an easier Account of this Matter is, ——— That, as the first Syllable of this Name signifies a Son, the Word *Bartholomew* will import no more, than the Son of *Tholmæ*, or *Tholmai*, which was no uncommon Name among the *Jews*. And, that it was an usual Thing among them, for the Son thus to derive his Name, is evident from the Instance of *Bar-timæus*, which is interpreted the Son of *Timæus*, Mark x. 46. and that of *Bar-jona*, Matth. xvi. 17. which St *John* makes the same with *Simon*, Son of *Jonas*, John xxi. 15. *Cave's Lives of the Apostles*, and *Stanhope*, on the Epistles and Gospels.

* That *Excoriation* was a Punishment in use not only in *Egypt*, but among the *Persians* likewise, is evident from the Testimony of *Plutarch*, who records a particular Instance of *Mefabates* the *Persian Eunuch*'s being first slay'd alive, and then crucified. *In Vita Artaxerx.* And that the *Armenians*, who were next Neighbours to the *Persians*, might from them borrow this Piece of barbarous and inhuman Cruelty, is no hard Supposition at all. *Cave's Lives of the Apostles*.

† As this Apostle was not one of the first Election, immediately call'd and chosen by our Saviour, we are not to expect any Account of him in the History of the Gospel; but, from the Acts of the Apostles, we learn, that, being one of our Lord's Disciples, and probably one of the Seventy, upon the Death of *Judas*, he was elected into the Apostleship, which he discharged with great Efficacy, and a full Demonstration of the Spirit and of Power: But there are some Things in Ecclesiastical Story related of him, (as particularly, when he preached the Gospel in *Aluclonia*, and the Heathens, to make Experiment of his Faith, gave him a poisonous Potion, that he cheerfully drank it up, in the Name of *Christ*, and received no Harm) which have not met with so ready a Credence, tho'

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Barnabas.

ceiv'd the Crown of *Martyrdom*, but in what Manner it was conferr'd † Authors are not agreed: And who tell us of St * *Barnabas*, that, after his Separation from St *Paul*, having preached about *Liguria*, and settled a Church at *Milan*, (whereof himself was constituted Bishop) he return'd at last to *Cyprus*, his native Country, where, by the Malice of the *Jews*, he was tumultuously assaulted, and stoned to Death at *Salamis*, the principal City of the Island.

Thus were all the Apostles, and first Ministers of Christ, appointed by God to lay down their Lives, in Testimony

of the Truth of the Gospel, except the beloved Evangelist † St *John*; and yet, if we consider his Stripes and Imprisonment by the Council of *Jerusalem*, his || Banishment to the Isle of *Patmos* for the Word of God, and his being † cast into a Cauldron of flaming Oil by the Order of *Domitian*, we can hardly deny him the Honour of being a *Martyr*, since he submitted himself freely to such Sufferings, as nothing, but a Miracle, could rescue him from.

OF this Apostle the same *Ecclesiastical* Writers tell us, — That, (a) after the Death of the *Blessed Mother*, (which happen'd

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St John's *Acts*, Writings, Death and Burial.

tho' the Instance before us be no more than the Completion of our Saviour's Promise to his Apostles, *they shall take up Serpents, and if they drink any deadly Thing, it shall not hurt them*, Mark xvi. 18. *Cave's* Lives of the Apostles.

† Ancient *Martyrology* reports him to have been seized by the *Jews*, and, as a *Blasphemer*, to have been first stoned, and then beheaded; but the *Greek Offices*, seconded herein by several ancient *Breviaries*, tell us, that he was crucified, as an *Hymn*, cited by Dr. *Cave* out of the *Greek Offices*, seems to import. There was a spurious Book, called the *Gospel*, or *Acts* of *Matthias*, which *Eusebius* tells us, was composed by *Hereticks*, and fathered upon him; even as *Clemens* of *Alexandria* observes, that *Valentinus*, *Marcion*, and *Basilides*, shelter'd their vile Tenets, under the pretended Authority of this Apostle. *Cave's* Lives of the Apostles, and *Stanhope*, on the Epistles and Gospels, Vol. iv.

* In relation to this Apostle, we have only to remark, that he hath left us one Epistle, reckoned among the *Apocryphal* Writings of the first Christians, which may be genuine perhaps, tho' not canonical. Its principal Design is to prove, that the Law is abolished by the Gospel; that legal Ceremonies are useless; and that the Incarnation and Death of Jesus Christ was necessary. It is certainly very ancient, full of Piety and Zeal, frequently quoted by *Clemens* of *Alexandria*, and though written in a Style very allegorical, by the Labours of our late Archbishop *Wake* is made, to the English Reader, both entertaining, and profitable. *Calmet's* Dictionary, and *Stanhope*, on the Epistles and Gospels.

† *Theophylact*, and others before him, were of Opinion, that our Apostle died a *Martyr*, upon no other Ground, than what our Saviour told him, and his Brother, that they should drink of the Cup, and be baptized with the Baptism, wherewith he was baptized, which St *Chrysostom* strictly understands of a bloody Death. This was indeed literally verified of his Brother *James*, but the general Sense of Antiquity is, that St *John* died in his Bed. *Cave's* Lives of the Apostles.

|| This Punishment, in the Roman Law, is called *Capitis Diminutio*, because the Person thus banished was disfranchised, and the City thereby lost an Head. It succeeded in the room of that ancient Punishment, *Aquæ & Igni interdicere*, whereby it was implied, that the Man must, for his own Defence, betake himself into Banishment, when it became unlawful for any to accommodate him with Lodging or Diet, or any other Necessary of Life. But this banishing into Islands, was properly call'd *Disportatio*, being accounted the worst Kind of Exile, whereby the Criminal forfeited his Estate, and being bound, and put on Ship-board, was, by publick Officers, transported to some certain Island, (which none but the Emperor himself might assign) there to be confined to perpetual Banishment. The Place, to which St *John* was carried, was *Patmos*, a little Island in the *Archipelago*, now called *Palmosa*, mountainous, but moderately fruitful, especially in Wheat and Pulse, tho' defective in other Commodities. The whole Circumference of the Island is about thirty Miles, and, on one of the Mountains, stands a Town of the same Name, having on the Top of it a Monastery of *Greek* Monks; and on the North Side of the Town, the Inhabitants by Tradition shew an House, in which the *Apocalypse* was written, and, not far off, the Cave, where it was revealed, both Places of great Esteem and Veneration with the *Greeks* and *Latins*. *Cave's* Lives of the Apostles, and *Wells's* Geography of the New Testament.

† This is a Point of History, that has of late been call'd in Question: But, since it is attested by *Tertullian de Praescript.* c. 36. a most learned, and very honest Man, and who lived near enough the Time to be certified of the Truth; since it is contradicted by no *Ecclesiastical* Writer, that we know of; is no more incredible, than St *Paul's* taking up a *Piper* unhurt, *Acts* xxviii. 3, &c. and is agreeable to the Intimation given of St *John*, that he should not die a *Martyr*, *John* xxi. 21, 22, there can be no Reason for cavilling at this in those, that admit of the Possibility of any Miracle. *Collins's* Grounds, &c. and *Whiston's* Answer.

(a) *Cave's* Life of St *John*, and *Echard's* Ecclesiastical History, Vol. II.

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pen'd about fifteen Years after our Lord's *Ascension*) by the special Conduct of the *Holy Ghost*, he was carried into *Asia*, on purpose to oppose the *Heretics*, which in those Parts began to spread, and infest the Church; that, as he spared no Pains in preaching the Gospel, where it was wanted, and in confirming it, where it had been settled, many Churches of Note and Eminence, besides those mention'd in the Beginning of his *Revelation*, were of his Foundation; that, in the Persecution rais'd by *Domitian*, the *Pro-consul* of *Asia* sent him bound to *Rome*, as an Asserter of *Atheism*, and a Subverter of the Religion of the Empire, where he was treated with the utmost Barbarity, and at length banish'd into a desolate Island, there to be employ'd in digging in the Mines; that in this disconsolate Place however, he was entertain'd with the more immediate Converse of Heaven, and by frequent *Visions* and *Prophetic* Representations, had a clear Prospect given him of the State of *Christianity*, in the future *Periods* and Ages of the Church, * which he has transmitted to us; that upon the Death of *Domitian*, when *Nerva* had rescinded all his odious Edicts, our Apostle took the Opportunity to return to *Ephesus*, and (as *Timothy* had lately been dead) at the Request of the Bishops of the Province, enter'd upon the Administration of that Metropolitan See, and therein continu'd till the Reign of *Trajan*; that, in the Time

of his ruling this Church, he wrote three several Epistles; whereof the first is call'd *Catholic*, calculated, as it were, for all Times and Places, "in which he excites " his *little Children* (as he calls all *Christians*) to Love and Charity, to Holiness " and Purity of Manners; cautions them " against resting in a naked and empty " Profession of Religion, against being led " away by the crafty Insinuations of Seducers; antidotes them against the Poison of the *Gnostic* Principles and Practices; and gives them most excellent " Rules for the Conduct of the Christian " Life." The other two are but short, and directed to particular Persons; the one to a Lady of *honourable* Quality, " Encouraging her and her Children to Charity, to Perseverance in good Works, " and to shew no Countenance to false " Teachers and Deceivers." The other to the charitable and hospitable *Gaius*, so kind a Friend, so courteous an Entertainer of all indigent Christians.

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The same Authors tell us, that in his *Archi-episcopal* Capacity, he took great Care of the *Flock of Christ*, and notwithstanding his advanc'd Age, went many Journies into the neighbouring Provinces, to ordain Bishops, to settle and confirm Churches, and was induc'd at last, by the Request, and Importunity of several of his Disciples, (even when he was 97 Years of Age) to compose his *Gospel*, † for a Defence

* The *Apocalypse*, or Book of *Revelations*, as we call it, was of old, not only condemned by *Hereticks*, but controverted by many of the *Fathers* likewise. *Dionysius*, Bishop of *Alexandria*, tells us, that for his part, he durst not reject it, being persuaded, that it contained many wise and admirable *Mysteries*, tho' he could not comprehend them, and that tho' he own'd the Author to have been a *divinely inspir'd* Person, yet he could not believe it to be St *John*, the *Apostle* and *Evangelist*, because the Style, Matter, and Method of it, did no ways agree with his other Writings. The common Current of *Antiquity*, however, runs another Way; and, as the Diversity of Style, &c. is of no Moment in this Case, because that in Subjects, which are so vastly different, 'tis hardly possible for any Man to observe the same Tenor, and Way of Writing, the Book being wrote in the Island *Patmos*, which is a Circumstance compatible to none but St *John*; his Name so frequently occurring in it, his styling himself a *Brother and Companion* in *Tribulation*, and in the *Kingdom and Patience of Jesus Christ*, his writing particular Epistles to the *Seven Churches* in *Asia*, all planted, or at least cultivated by him, together with Doctrines contained in them all suitable to the Apostolic Spirit and Temper, these are so many concurring Evidences to prove our Apostle to have been the Author of it, whatever was the Occasion of its not being receiv'd so readily into the *Canon* of Scripture. *Cave's* Life of St *John*.

† The *Ancients* assign two Reasons, especially for the writing of this Gospel. The first is, that he might obviate the early *Heretics* of those Times, especially of *Ebion* and *Cerinthus*, and the rest of that Party, who began openly to deny Christ's *Divinity*, and that he had any Existence before his Incarnation. The other is, that he might

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Defence against the Heresies then brooding, and for a Supply of what the other *Evangelists* had omitted : For, as we cannot but suppose, that in the Course of the many Years, which he lived, he had seen the Writings of all the rest of the *Apostles* and *Evangelists*, and signified his Approbation of them ; so we can hardly imagine any Thing more worthy his Care, or more necessary in itself, than for him to ascertain the *Authority* of those Writ-

ings, and to finish and settle the Canon of Scripture, that it might be the Rule of Faith and Practice, and the Church's Preservative against such *Heresies*, as were very numerous even in these Days, and very likely to give much Trouble and Scandal in future Ages. This was the last Service, he had to do for the Church of Christ, which when he had accomplished, he then finished his Course, and in a * good old Age, † dying peaceably at *Ephesus*, was buried

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might supply those Passages of the *Evangelical* History, which the rest of the sacred Writers had omitted ; and therefore collecting the other three *Evangelists*, he first set to them his Seal, ratifying the Truth of them with his Approbation, and then added his own Gospel to the rest ; wherein he chiefly insists upon the *Acts* of Christ, from the first Commencement of his Ministry, to the Death of *John the Baptist*, in which the others were most defective ; and wherein he largely records his *Discourses*, because some of them were pass'd by, but takes not so much Notice of his *Miracles*, because they were sufficiently related by the rest. *Cave*, *ibid*.

† The *Heresies*, that were then springing up, and not long after overspread the Church in diverse Places, were those of *Menander*, *Cerintus*, and *Ebion* ; whereof we shall give our Reader this short Account.

Menander was a *Samaritan*, a great Disciple of *Simon Magus*, (of whose Tenets and Doctrines we have spoken before, p. 1453, in the Notes) and a notorious *Impostor* and *Magician*, as well as he. He maintain'd, that the World was made by Angels, denied the Reality of Christ's Manhood, and affirm'd, that himself was the true Saviour of the World, sent from above for the Restoration of Mankind ; that, without being initiated into his *Magical* Knowledge, and baptiz'd in his Name, none could be saved : That his Baptism was the true *Resurrection*, which, to those, that were Partakers of it, would not fail to convey, even in this Life, Youth, Vigour, and perpetual Immortality. These were some of the *Illusions*, wherewith he seduced many in *Antioch*, the Place where he chiefly resided, and tho' their Extravagance made them less infectious, yet they were continued, in the second Century, by *Basilides*, and *Saturninus*.

Cerintus was a Jew by Birth, and spread his Notions principally in *Ephesus*, and other Parts of *Asia Minor*. He maintain'd, that the World was not made by God, but by a certain Power distinct, and very different from the Supreme Being : That the old Law, and Precepts of *Moses* were to be observ'd in Conjunction with those of *Jesus Christ* : That *Jesus* was no more than a mere Man, born of *Joseph* and *Mary*, but that, at his Baptism, *Christ* descended upon him like a Dove ; that, at his *Crucifixion*, *Christ* forsook him, and, returning into Heaven, left him to suffer alone ; and, lastly, that, after the general *Resurrection*, *Christ's* Kingdom should be terrestrial in the City of *Jerusalem*, where Men should enjoy all Sorts of carnal Pleasures, and pass their Time in the Celebration of *Marriage-Fests*, and Banquets for a *Thousand Years*.

Ebion, so called from his affected Poverty, was born in a Village of *Palestine*, and spread his *Heresy* in *Tra-chonitis*. He agreed with *Cerintus* in denying the Divinity of our Saviour, and enjoining the Observation of the Law of *Moses*, as necessary to Salvation. He asserted, that God had given the Dominion of all Things to *Christ*, and the Devil ; and that, as the latter had the Ascendancy in this World, so the former should have a much greater Superiority in the next. All the Prophets, after the Time of *Joshua*, and all the New Testament, except the Gospel of St *Matthew*, he rejected ; and, as for the Writings of St *Paul*, these he utterly condemn'd, as the Product of a wicked and vile Apostate, because he endeavour'd to prove the Dissolution of the *Mosaick* Law. *Fleury* and *Echard's* Ecclesiastical Histories, and *Tillemont's* Hist. des Empereurs.

* The general Opinion is, that he was ninety-eight or ninety-nine Years of Age, when he died, which was in the third Year of *Trajan's* Reign ; St *Chrysostom* however, is very positive, that he was an hundred Years old, when he wrote his Gospel ; and *Dorotheus* affirms, that, in the whole, he lived an hundred and twenty. But all this is highly improbable : For, according to this Account, he must be fifty Years of Age when he first became acquainted with our Lord, a Thing directly contrary to the Testimony of all Antiquity, which makes him very young, at the Time of his being called to the *Apostolick* Office. *Cave*, *ibid*.

† But, contrary to this, some have peremptorily denied, that he ever died at all, upon no better Foundation, than our Saviour's Words to St *Peter* concerning him, *If I will, that he tarry till I come, what is that to thee ?* tho' St *John*, who records these Words, inserts a Caution, that *Jesus* did not say, *he should not die, but only, what if I will, that he tarry till I come ?* John xxi, 22, 23. which doubtless he meant of his coming in Judgment upon the *Jews*, at the final Overthrow of *Jerusalem*, which was an Event, that St *John* outlived many Years. However, as the *Apostles*, at first, mistook our Saviour's Meaning, and thereupon a Report went out among the Brethren, that his beloved Disciple should not die ; so we may observe, that the Continuance of the same Report, viz. that St *John* is still alive, has been made use of by some to wild and fantastick Purposes. For *Salpustius Severus*, speaking of a young Spaniard, who first professed himself to be *Elias*, and then *Christ* himself,

adds,

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buried || in that City, where several of the Fathers observe, that his Tomb, in their Time, was remaining in a Church, which was built to his Honour, and call'd by his Name. Thus we are come to the Con-

clusion of the *Apostolick* Age, and so have brought our History to its intended Period. From Acts i. 10. to the End.

ΜΟΝΩ ΤΩ ΘΕΩ ΔΟΞΑ.

The OBJECTION.

“ **B**UT Pity it is, that an History of
“ so much Consequence to the *Chri-*
“ *stian* World should be so soon brought to
“ its *Period*; or that the Book of the
“ *Acts of the Apostles*, which should con-
“ tain (one would think) the most re-
“ markable *Atchievements* of these great
“ *Heroes*, should so sadly belie its *Title*:
“ For, excepting *St Peter* and *St Paul*,
“ all, that we have of the rest, is but
“ here and there a particular *Passage* of
“ their Lives; (a) now and then an
“ *oblique*, and accidental *Remark*; and,
“ in some of them, no more than a bare
“ Recital of their Names. Nay, even
“ as to the Characters, that are chiefly
“ insisted on, the History of *St Paul*
“ proceeds no farther, than to his first
“ Imprisonment at *Rome*; and no sooner
“ is *St Peter* deliver'd from *his* at *Jeru-*
“ *salem*, than the Author entirely drops
“ him, and has left it as a Point unde-
“ termin'd, and a perpetual Bone of Con-

“ other *Communion*, whether he was ever
“ at *Rome* or no.
“ AN Author, who affected to be
“ thus *brief*, even in Matters that re-
“ quir'd an *Illustration*, should not fail
“ (one would think) to be very clear and
“ correct in the other Part of his Com-
“ position; and yet, what shall we say,
“ (b) when we find him leading *St Ste-*
“ *phen* (c), from the first Call of *Abra-*
“ *ham* to the Generation then in Being,
“ through a *Wild Goose Chase* of History,
“ nothing at all to the Purpose, and yet
“ stuff'd throughout with Errors and
“ Falshoods; for such, no doubt, is that
“ (d) of *Terah's* Death, before *Abra-*
“ *ham's* Removal into *Canaan*, whereas
“ he surviv'd it sixty Years; that of (e)
“ the *threescore and fifteen Souls*, which
“ went down with *Jacob* into *Egypt*,
“ whereas, at the most, they were but
“ *seventy*; and that of *Jacob's* being bu-
“ ried at *Sychem*, as (f) *Stephen* infi-
“ nuates, whereas it is evident, that he
“ was

adds, that at the same Time, there was one in the *East*, who pretended to be *St John*, even as *Beza* tells us of an Impostor in his Time, who publicly did the same, and was afterwards burnt at *Toulouse* in *France*. *Cave*, *ibid*.

|| But instead of being buried, we find *Nicephorus*, *Hist. Eccl.* l. 2. c. 42. relating the Matter thus: — That *St John*, foreseeing his *Translation* into Heaven, took the Clergy of the Church of *Ephesus*, and several other Christians out of the City with him, to a *Cemetery*, where himself was wont to retire to Prayer; that, having there ordered a Grave to be dug, after he had instructed them in the Precepts and Mysteries of *Theology*, confirmed them in the Practice of Religion, and commended them to the Care and Blessing of *Jesus Christ*, he solemnly took his Leave, and went down into the Grave; that he strictly charged them to put on the Grave-stone, and to make it fast, which accordingly they did, but coming next Day, as he had enjoined them, when they opened the Sepulchre, they found nothing there, but the Grave-clothes, which he had left behind him. But this is far from agreeing with what another Author, much of the same Stamp, (the *Arabick* Writer of his Life) reports, *viz.* that there was none present at this Apostle's Burial, but his Disciple *Phoggir*, (he means very probably *Prochorus*, one of the seven Deacons, that constantly attended him) whom he required strictly never to discover his Sepulchre to any: For the same Reason, very likely, that the Body of *Moses* is thought to have been concealed, to prevent the idolatrous worshipping of his Reliques. *Cave*, *ibid*.

(a) *Cave's* Life of *St Andrew*.

(b) *Kidder's* Demonstration of the Messiah, Part II. p. 87.

(c) *Acts* vii.

(d) *Ibid.* ver. 4.

(e) *Ibid.* ver. 14.

(f) *Ibid.* ver. 16.

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33, &c.

“ was bury'd (g) *in the Cave of Mach-*
“ *pelah*? What shall we say to his mak-
“ ing *Gamaliel*, a learned Doctor of the
“ Law, so far mistaken in his *Chronology*,
“ as to reckon *Theudas*, and *Judas* of
“ *Galilee*, (h) both prior to the Times
“ he was then speaking of, whereas it is
“ manifest (i) from *Josephus*, that this
“ *Theudas* appear'd, and perish'd in the
“ Reign of *Claudius*, ten Years at least
“ after the *Council*, which was now met
“ at *Jerusalem*? Or, what shall we say to
“ the incredible Number of (k) *devout*
“ *Men*, out of every Nation under Heaven,
“ (as he calls it) which, on the Day of
“ *Pentecost*, were together at *Jerusalem*?

“ BUT the Misfortune is still the
“ greater, when, out of an Affectation
“ of *Brevity*, an Historian becomes so
“ obscure, as to lay the Foundation of
“ perpetual Contests in the *Christian*
“ Church; and yet it is certain, that the
“ Author of the *Acts* has incurr'd this
“ Fault to an high Degree, by leaving
“ the several Orders of Christ's Ministers
“ so mix'd and confounded together, that
“ it is no easy Matter to *distinguish* them,
“ and next to impossible, to define the
“ separate Powers which belong to each;
“ that we are still wrangling, and dis-
“ puting concerning the *Difference* be-
“ tween a *Bishop* and an *Elder*, and per-
“ haps shall never come to the true Know-
“ ledge of what the Office of a *Deacon*
“ does import, or what Share of Authority
“ the Persons, called (l) *Brethren*, origi-
“ nally had in the Government of the
“ Church.

“ *TIMOTHY* and *Titus* are said
“ to be Bishops of *Ephesus* and *Crete*;
“ and yet we find them so frequently ab-
“ sent from their Charge in their Atten-
“ dance upon *St Paul*, and going upon
“ his *Errands* at every Turn, that either
“ we must suppose the *Episcopal* Office
“ was a different *Administration* in those
“ Days, or that the Privilege of *Non-*

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“ residence was indulg'd them from the From Acts i.
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“ very first. *Paul* and *Barnabas* were
“ certainly great Preachers among the
“ *Gentiles*, and yet the Historian has
“ given us no Account of the Time,
“ when they commenc'd *Apostles*, tho'
“ he has not failed to acquaint us with
“ the particular Occasion of their *Falling-*
“ out, and upon what a *trifling* Affair,
“ they chose to violate the Bands of
“ Friendship, and interrupt the *Course* of
“ the Gospel, rather than recede from a
“ *pettish* Humour.

“ St *LUKE* indeed, (if he was the
“ Compiler of the *Acts of the Apostles*)
“ seems to be no great Friend to either of
“ the two Persons, who bear the principal
“ Characters in his History. For, what
“ a Reproach does he cast upon the
“ Memory of *St Peter*, when he intro-
“ duces him, (m) destroying, first the
“ Husband, and then the Wife, for no
“ other Reason, but merely because they
“ would not give away in Charity every
“ Penny they had; whereas, in Cases
“ of this Nature, every one should be
“ left to his Liberty to do what (n) *he is*
“ *disposed in his Heart*? What an *Incon-*
“ sistency does he discover in the Beha-
“ viour of *St Paul*, that he should order
“ *Timothy* (o) to be circumcis'd, when,
“ at the same Time, he enjoin'd, that
“ (p) *if any Man was called in Uncircum-*
“ *cision, he ought not to be circumcised*; for
“ that if he was, (q) *Christ would profit*
“ *him nothing*, and, upon that Account,
“ (r) would not permit *Titus*, who was
“ equally a *Gentile*, to submit to that
“ Ordinance?

“ 'Twas Policy enough in *St Paul*,
“ when he found himself in Danger of
“ his Life, (s) to declare himself a *Phari-*
“ *see*, (tho' this was implicitly renouncing
“ his *Christianity*) thereby to divide the
“ Assembly, and gain over a Party to
“ his Interest: But, when he was in no
“ such Peril, 'twas a gross Prevarication

“ in

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(g) Gen. xlix. 30.

(h) Acts v. 36, 37.

(i) Antiquities, lib. xx. c. 2.

(k) Acts ii. 5.

(l) Acts xv. 23.

(m) Ibid. v. 5. 10.

(n) 2 Cor. ix. 7.

(o) Acts xvi. 3.

(p) 1 Cor.

vii. 18.

(q) Gal. v. 2.

(r) Ibid. ii. 3.

(s) Acts xxiii. 6.

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“ in him, (t) to join in the Observation
“ of such Ceremonies at *Jerusalem*, as
“ he had been all along preaching against,
“ and knew (u) were abolish’d by the
“ Christian Institution; and no small
“ Rudeness to (x) *withstand St Peter to*
“ *the Face* after that, for a Fault of the
“ like Nature at *Antioch*; as it was little
“ less than *Hypocrisy* in *St James*, and
“ all the Elders at *Jerusalem*, to put him
“ upon an *Expedient*, abhorrent to his
“ own Judgment, merely to gull the Peo-
“ ple into a false Persuasion, that he com-
“ ply’d with the *Mosaick Rites*, and was
“ indeed a (y) *strict Observer of the Law*.

“ BUT how much soever they might
“ contrive to delude the People into this
“ Persuasion, we can hardly think, that
“ he himself had any great Regard so
“ much as to the *moral Part* of the Law,
“ when, in Opposition to the sound Doc-
“ trine of *St James*, viz. that (z) *by*
“ *Works a Man is justified*, we find him
“ setting up a quite different Principle,
“ and boldly asserting, that (a) *by Faith*
“ *a Man is justified, without the Deeds of*
“ *the Law*, (b) to the no small Triumph
“ of *Infidelity*, when it sees two such *Pil-*
“ *lars of the Church* contradicting one
“ another so palpably. But well might
“ *St Paul* contradict a *private Apostle*,
“ when, in the Case of *eating those Things*
“ *which were offered in the Sacrifice to*
“ *Idols*, he sets up his own Opinion, in
“ Opposition to the plain Determination
“ of the *Council of Jerusalem*; and, not-
“ withstanding their Decree for abstaining
“ from such *polluted Meats*, ventures to
“ say, that *an Idol is nothing in the*
“ *World*, and therefore (c) *whether we*
“ *eat, or eat not the Things that are*
“ *offer’d to it, we are neither better nor*
“ *worse*.

“ ’TIS natural to think, that a Person,
“ who had so high a Conceit of his own

“ Understanding and Abilities, when-
“ ever he came into Power, would not
“ fail to exercise it in a Manner *arbitrary*
“ enough; and therefore we need less
“ wonder, that we find *St Paul* talking
“ so much of (d) *his Rod of Discipline*;
“ (e) reviling the High-Priest, tho’ after-
“ wards he sneakingly retracted it; (f)
“ loading the poor *Copper-Smith* with an
“ heavy Imprecation; (g) *delivering Hy-*
“ *meneus and others unto Satan*; and
“ exhorting those, that were growing up
“ in the Church to the like Violence of
“ Spirit, (h) *to rebuke sharply, and with*
“ *all Authority, and not to let any Man*
“ *despise them*.

“ (i) *WHEN the Believers sold all*
“ *that they had, and laid the Price at the*
“ *Apostles Feet*, we cannot but think,
“ that the *Ecclesiasticks* in those Days
“ made free with some Part of it, as
“ having a Right to (k) exchange their
“ *spiritual* for the others *carnal Things*;
“ and therefore it is no easy Matter to
“ assign a Reason for *St Paul’s* leav-
“ ing his *Cloak at Troas*, since all the
“ *Drillery* of his pawning it for *Want*
“ *of Money to pay his Reckoning*, upon
“ this Supposition, vanishes. It seems
“ more likely indeed, that the Apostle,
“ in this and some other Passages, was
“ minded to leave some *Obscurities* in his
“ Writings, on purpose to raise a Dust
“ among *Commentators*; and therefore we
“ may as well pretend to resolve, what
“ *St Jude* means (l) by *Michael’s contend-*
“ *ing with the Devil about the Body of*
“ *Moses*, as to define what *St Paul* alludes
“ to by his (m) *fighting with Beasts at*
“ *Ephesus*; by his (n) *Thorn in the Flesh*,
“ *and a Messenger of Satan to buffet him*;
“ and, above all, by his (o) *Man of Sin,*
“ *the Son of Perdition, who opposeth, and*
“ *exalteth himself above all that is called*
“ *God*. So true is the Character which

From Acts i.
10. to the
End.

(t) Acts xxi. 26.

(u) Eph. ii. 13. Colos. ii. 14.

Rom. vii. 4.

(x) Gal. ii. 11.

(y) Acts xxi. 24.

(z) James ii. 24.

(a) Rom. iii. 28.

(b) *Kidders Demonstration of the Messiah*, Part. II. p. 92.

(c) 1 Cor. viii. 4, 8.

(d) Ibid. iv. 21.

(e) Acts xxiii. 3, 5.

(f) 2 Tim. iv. 14.

(g) 1 Tim.

i. 20.

(h) Tit. i. 13. and ii. 15.

(i) Acts iv. 34, 35.

(k) 1 Cor. ix. 11.

(l) Jude, ver. 9.

(m) 1 Cor. xv. 32.

(n) 2 Cor. xii. 7.

(o) 2 Thess. ii. 3, 4.

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“ St Peter gives of his *Epistles*, viz. that
“ (p) *in them are some Things hard to be*
“ *understood, which they, that are un-*
“ *learned and unstable, may easily wrest*
“ *unto their own Destruction.*”

Answer'd, by
shewing the
Design of the
History of the
Acts, and
why so called.

THAT the History of the *Acts of the Apostles* was written by St Luke, who was the Author of the Gospel, that goes under his Name, the Connection of the Matter, the Congruity of the Stile, the Identity of the Person, to whom they are both address'd, and the unanimous Consent of all Antiquity *, are a sufficient Indication. (q) That this is an History of thirty Years Transactions, whereof the former Part principally contains the Acts of the two Apostles of the Circumcision, Peter and John, with their preaching of the Gospel to the Jews; and the latter, those of the two Apostles of the Uncircumcision, Paul and Barnabas, with the Plantation and Progress of the Gospel among the Gentiles, no one can doubt, that casts but an Eye into its Contents; and that this History obtain'd the Name of the *Acts of the Apostles* it is generally thought, (r) not only because the *Doctrines*, which it contains, and the *Miracles*, which it relates, are the same throughout with what they all wrought, and taught in common, but because sundry Transactions, that are recorded in the Beginning of it, such as the Resurrection and Ascension of Christ, the Election of Matthias, the Descent of the Holy Ghost, and the miraculous Infusion of Languages, which enabled them to spread the Gospel through the Universe, were Things, wherein they were all equally concerned: But then, why the Actions of all those, who were equally concern'd in the Propagation of the Gospel, were not equally consign'd to Writing by the Penman of the Sacred Story, this, we must

say, entirely depended on the Divine Pleasure and Determination.

(s) *IT shall come to pass in the last Days,* (says the Prophet *Isaiab*, speaking of the Times of the Gospel) *that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it; and many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us his Ways, and we will walk in his Paths; for out of Sion shall go forth the Law, and the Word of the Lord from Jerusalem:* So that, in Conformity to this Prediction, the Divine Providence thought fit, that no more Account should be given of the first Plantation of Christianity in the World, than what concern'd Judea, and the neighbouring Countries, or, at farthest, the most eminent Places of the Roman Empire. We perhaps may think, that a more particular Relation of all, that the Apostles did, in the several Countries, where they travelled, had been more satisfactory to an inquisitive Mind; but then we should remember, (t) that this would have swelled the Holy Volumes into too great a Bulk, and so have rendred them less serviceable, and accommodated to the ordinary Use of Christians. All that was proper to be done upon this Occasion therefore was, to single out some few Persons, who made the most eminent Figure in the Infancy of the Church, and to represent their particular Labours and Sufferings in the Propagation of Christianity, as a *Specimen* of all the rest.

THAT St Peter and St Paul were Characters of this Kind, none can deny; and therefore St Luke is not to be blamed in making choice of them. That he pursued the History of St Peter no farther,

From Acts i. 10. to the End.

Why it was made no larger.

Why it does not finish St Peter's, and St Paul's Lives.

(p) 2 Pet. iii. 16.

* Thus we find it cited by St Clement, St Paul's Companion, Epist. ad Corinth: By Papias, who convers'd with Men of the Apostles Times, apud Euseb. Eccl. Hist. lib. v. c. 39. and by Polycarp, who was St John's Disciple, ad Philip. lib. iii. c. 13. Irenaeus, who flourish'd in the second Century, in a large Chapter of his, has almost epitomiz'd it, nor did we ever read of any Jew or Gentile, who excepted against its Truth and Authority. Whithy's Preface to the Acts.

(q) Echard's Ecclesiastical History, p. 340. ii. 2, 3.

(r) Cave's Life of St Andrew;

(s) Bransfobre's Pref. sur les Actes des Apôtres,

(t) Isai.

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ther, must be imputed to his adjoining himself to St *Paul*, whose constant Attendant he then became, an Eye-witness of the whole Carriage of his Life, and privy to his most intimate Transactions; and therefore we find him more copious upon this Subject than any other: But why he did not finish his whole Life, an antient *Arabick* Writer, cited by (u) *Kir-stenius*, has given us this Reason, — That after St *Paul's* Imprisonment and Departure from *Rome*, St *Luke*, who was left behind as his *Deputy*, to supply his Place, was, in a short Time, put to Death; otherwise, (says our Author) he would have doubtless continued the *History of the Apostles Acts*.

That it is sufficiently long to answer its Design.

WITHOUT laying any Strefs then upon the Testimony of the * *Apocryphal Acts of the Apostles*, which, it must be owned, are generally full of *Fable* and *Romance*, we may venture to affirm, that this one Composition of St *Luke* is sufficient to answer all the Purposes, for which we can desire such a History. For what is it that we may reasonably expect in a Work of this Kind, but that it should, by a plain Relation of *Facts*, confirm our Faith in the Gospel; shew the Accomplishment of the Promises and Predictions, which Christ, the Founder of our Religion, has made to his Disciples; and give us some competent Knowledge of the Settlement of that Religion; by what Methods it grew, and spread to Places

remote from its first Plantation, what was the Fate and Behaviour of some of its first Professors, and what the Tenor of their Doctrines and Discourses: But that St *Luke's* History, in all these Particulars, has sufficiently acquitted itself, none, that has read it with the least Observation, can deny.

From Acts i.
10. to the
End.

ST *Peter*, no doubt, was an eminent Apostle, and accordingly makes a distinguished Figure in the Sacred Story; but, his being at *Rome*, is a Point that we cannot expect from St *Luke*, because his Account of Things expires some Time before our Apostle came thither. Some Writers indeed of the *Roman* Communion place his first Coming to *Rome* in the Year of our Lord 44, which was the second of *Claudius*; but if we consider, that in the Epistle, which St *Paul*, towards the latter End of the Reign of *Claudius*, wrote to the *Romans*, (wherein he spends the greatest Part of one Chapter in saluting the particular Persons, that were then at *Rome*) he never once makes mention of St *Peter*; and how, in that Epistle, he expresses his earnest Desire of coming thither, that he might (o) impart unto them some spiritual Gifts, to the End that they might be establish'd in the Faith, for which there could be no apparent Reason, had St *Peter* been there so long before him: If we consider, that, when St *Paul*, not many Years after, i. e. about the second

That St Peter was not at Rome so soon as is pretended.

of

(u) Vit. qual. Evang. p. 15.

* The *Impeffor*, who composed these *Acts*, which are supposed to have been written by *Abdias*, gives himself out to have been a *Bishop*, ordain'd at *Babylon* by the Apostles themselves, when they were upon their Journey into *Persia*. The Work is neither ancient nor authentick. It was known neither to *Eusebius*, nor St *Jerom*, nor any of the Fathers, that lived before them; and yet, according to the Author, who says, that he wrote it in *Greek*, it contains in Substance, 1st, The *Acts of St Peter*, or, (according to its present Title) *The Recognitions of St Clement*, a Work stufled with such Visions and Fables, as must come originally from the *Ebonites*. 2dly, The *Acts of St Paul*, which pretends to be a Continuation of that Apostle's History, from the second Year of his first Voyage to *Rome*, to the End of his Life. 3dly, The *Acts of St John the Evangelist*, which, tho' mentioned by *Epiphanius*, and St *Austin*, contains incredible Stories of this Apostle. 4thly, The *Acts of St Andrew*, mentioned by St *Austin*, and received by the *Manichæans*, but different from that, which we have at present under the Name of the *Priests of Achaia*. 5thly, The *Acts of St Thomas*, mentioned by the same Father, and received by the same Hereticks, as containing that Apostle's Travels into *India*, and the Sufferings which he there underwent. 6thly, The *Acts of St Matthias*, wrote originally in *Hebrew*, but what Criticks will not allow to be genuine; and 7thly, The *Acts of St Philip*, which, as well as the Gospel, that goes under his Name, was held in great Esteem by the *Gnosticks*. *Calmet's Dict. and Pref. sur les Actes des Apôtres*.

(o) Rom. i. 11, 12.

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of Nero, was sent Prisoner to Rome, among all the Brethren, (p) that came to meet him, as far as Apii-forum, and the Three Taverns, we hear not a Word of St Peter; and yet we cannot but think, that, had he been then at Rome, he would have come at the Head of the Company to receive a Brother Apostle in Chains, and that with him St Paul would have chosen rather to sojourn, than (q) to dwell by himself in his own hired House: If we consider, that, in the several Epistles, which St Paul wrote from Rome, there is not the least Mention of St Peter; that, in that to the Colossians in particular, he tells them plainly, that, of all the Jews at Rome, he had no (r) Fellow-workers unto the Kingdom of God, which had been a Comfort unto him, save only Aristarchus, Marcus, and Jesus, who was called Justus, which evidently excludes St Peter; and, in that to Timothy, complains, that (s) at his first Answer at Rome, no Man stood with him, but all forsook him, which we can hardly believe St Peter would have done, had he then been there: Nay, if we consider, that, in the same Epistle, he tells Timothy, that (t) Luke was the only Person that was with him; that Crescens was gone to one Place, Titus to another, and Tychicus to another, we cannot imagine, either that St Peter, at that Time, was at Rome, or that he had lately gone from thence, since, had it been so, St Paul, no doubt, would have taken Notice of him, as well as of the rest, unless we may suppose, that he was a Person so inconsiderable, as not to be worthy the remembrance, and his Errand of so small Importance, as not to deserve a Place in St Paul's Account, as well as that of Crescens to Galatia, and Titus to Dalmatia.

UPON the Whole therefore we may conclude, that, at the Time when St Paul was first at Rome, no Footsteps are to be found of St Peter's having been there;

And yet 'tis certain, he was there, and when.

and yet, notwithstanding this, to deny that he was ever there at all, is (u) to oppose the Current of all Antiquity, and the unanimous Consent of Persons of great Eminence and Authority, who lived near enough the Times of the Apostles, to know the Truth and Certainty of what they reported, and who have told us, (that Peter baptized in Tiber, as John the Baptist did in the River Jordan; that in the Days of Nero he was crucified; that the Church of Rome was happy in the having its Doctrines sealed with Apostolick Blood; and that the two glorious Apostles, Peter and Paul, having founded and constituted this Church, delivered the Care of it over unto Linus: For we must observe, that, whenever the Ancients speak of the Bishops of Rome, and the first Originals of that Church, they equally attribute the Foundation and Government of it to Peter and Paul, making the one as much concern'd in it as the other. In short, no one that has any Reverence for Antiquity, can deny that St Peter was at Rome; but then 'tis highly probable, that he came not thither, till some few Years before his Death; that there he join'd with St Paul in preaching the Gospel, and that both there sealed the Testimony of it with their Blood.

THE Design of St Stephen's Speech to the Jews is apparently this, — To answer the Charge of Blasphemy against him, for having spoken somewhat slightly of the perpetual Duration of their Temple, and the Obligation of the Ceremonial Law; and this he does, by shewing, that the Law (for which, at this Time, they expressed so fierce a Zeal, as if Salvation could be attain'd no other Way) could not possibly be of that weighty Consequence, and absolute Necessity, as they imagined:

The Design and Substance of St Stephen's Speech.

1st, (x) BECAUSE it appears, from the History of Abraham, and the Patriarchs, that their Ancestors pleased, and continued in the Favour of God for more than

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(p) Acts xxviii. 15. (q) Ver. 30. (r) Col. iv. 10, 11. (s) 2 Tim. iv. 16. (t) Ver. 11, 12.
(u) Vid. Cave's Life of St Peter. (x) Acts vii. ver. 2 to 37.

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than four hundred Years without it; and therefore, since these were God's *Peculiar* and *Elect*, before the Law was given, this Law could not be the only *Covenant*, and *Dispensation*, for the Salvation of Mankind, exclusive of all others.

2dly, (y) BECAUSE the very Prophet, at whose Hands they received the Law, gave them warning of another *eminent* Prophet, whom God (in Ages to come) would *raise up from among them, like unto him*, i. e. a Law-giver too, to whom every Soul among them was commanded, upon Pain of utter *Excision*, to yield Attention and Obedience; and that, consequently, preaching the Faith and Obedience of *Jesus*, who was that very Prophet, could not be Blasphemy against God, or *Moses*.

3dly, (z) BECAUSE the Law, for which they now pretended so great a Reverence, was plainly insufficient to contain them in their Duty, as appeared from their frequent *Relapses* into Rebellion and Idolatry, which the Prophets sharply reproach'd them with, and threatned with so many severe Punishments; and therefore, as the antient Prophets thought it no *Profanation* either of the Law, or the Temple, to denounce the Abolishing of the one, and the Demolishing of the other; so was it *none* in him, to declare the Abrogation of the *former*, and the utter Ruin of the *latter*, to a Generation of Men now ripe for Destruction.

THIS is the Substance of St *Stephen's* Speech, which is far from being incongruous, or *immethodical*; tho', had he been permitted to bring it to a Conclusion, (as it is plain it was interrupted by the Noise and Clamour of the Rabble) it might have appeared to a better Advantage. This however must be said in Vindication of what are supposed to be Errors in it,— 1st, (a) That *Terah* might die in *Charran*, before his Son *Abraham* removed into *Canaan*. For, tho' it be said, that (b) at

seventy Years of Age, he begat Abraham, Nahor, and Haran, yet it does not therefore follow, that *Abraham* was the *eldest* of these. 'Tis not the *eldest*, but the *worthiest*, that is frequently first named in Holy Writ; For, that *Haran*, who is last named, was considerably older than *Abraham*, is evident from *Abraham's* marrying his Daughter, who was only ten Years younger than himself. And therefore, if we do but suppose, that, sixty Years after that *Terah* began to beget Children, he begat *Abraham*, the Father will be two hundred and five Years old, (c) at which Age he died, when the Son was no more than seventy five, at which Time he removed into *Canaan*. — 2dly, (d) That, tho' there be a Difference between *Moses* and St *Stephen*, in the Number of those who went down with *Jacob* into *Egypt*; yet this only arises from the different Designs of the two Accountants. For, the Design of *Moses* is to tell us, how many *Jacob* and his Offspring amounted to, omitting his Son's Wives; that of St *Stephen*, how many all the *Kindred* were, whom *Joseph* called into *Egypt*. In the Light that *Moses* considers them, they were *seventy*; but then several of these must be left out of St *Stephen's* Number, viz. *Joseph*, and his two Sons, who were in *Egypt* already, *Hezron*, and *Hamul*, who were not yet born, and *Jacob*, whom he reckons apart. Now take out these six from the *seventy*, and there will remain *sixty four*, which, by adding the eleven Wives of *Jacob's* Sons, are just *seventy five*. — 3dly, That St *Stephen* no where insinuates, that *Jacob* was buried in *Sychem*; for his Words are, (e) *so Jacob went down into Egypt, and there died, he, and our Fathers, and were carried*, i. e, our Fathers were *carried over into Sychem*: (f) For, if *Joseph* desired to have his Bones carried into the Land of *Canaan* there to be interr'd, there is Reason to believe, that the other Fathers desired the same, as having the same

From Acts i.
10. to the
End.

Faith

(y) Acts vii. 37, 38. (z) Ibid. ver. 39. to 50. (a) Kidder's Demonstration of the Messiah, part ii. pag. 87.
(b) Gen. xi. 26. (c) Ibid. ver. 22. (d) Kidder, ibid. p. 86. (e) Acts vii. 15, 16. (f) Kidder Ibid.
pag. 89. and Whistly's Annot. in Locum.

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Faith in the Promises, and the same Interest in the Land, that *Joseph* had; and that, if they did desire the same, the rest of the Tribes, bearing the same Honour to their *Patriarchs*, that the Tribe of *Joseph* did to him, would think themselves equally concern'd to preserve their *Bones*, in order to be carried out of *Egypt* with them, and to be buried together with *Joseph's* Bones (as not improbably they were) at *Sychem*, tho' the Remains of *Jacob* might be laid in another Place.

'TIS a Deference, I think, which we owe to the *Spirit of God*, whenever we find an Opposition between *sacred* and *profane* Authors, that cannot be well reconciled, to impute the Error of Mistake to the latter: Now the *Jewish* Historian *Josephus* tells us of one *Theudas*, who, in the fourth Year of *Claudius*, set up for a great Prophet, and Worker of Miracles, but was soon routed, and destroy'd by *Cuspius Fadus*, the *Roman* Governor; and *St Luke*, as he represents the Sentiments of *Gamaliel*, tells us of one of the same Name, who arose in the Reign of *Augustus*, and some Time before the Insurrection of *Judas* the *Gaulanite*, which happen'd upon Account of the *Taxation*, when *Cyrenius* was Governor of *Syria*: But why should we account both these, who are so widely distant in Point of Time, to be one and the same Person? Instead of charging *Gamaliel*, or rather *St Luke*, with a Lapse of Memory in this Piece of *Chronology*, it is more reasonable to think, (a) that the *Theudas* of *Josephus*, and that of *Gamaliel*, were two Men, but, not unlikely, Father and Son, or Tutor and Scholar; and that this Name was given to the latter *Theudas*, (even as Parents call their own Children by their Names) or that he himself assum'd it, in Imitation of the former *Theudas*, whom he delighted to follow in his *Appellation*, as well as his *enthusiastick* Folly. To this Purpose *Origen* informs us, that,

having gathered from the Scriptures, that *From Acts i. 10. to the End.* the Time of the Messiah was come, first *Theudas*, and after him *Judas* of *Galilee*, raised Tumults in the Time of the Taxing; and therefore the Fathers unanimously say, that those Words of our Saviour, *all that came before me are Thieves and Robbers*, do relate to these two, *Theudas*, and *Judas* of *Galilee*. So extremely evident it is, that the antient Fathers agreed in this, viz. — That there was a *Theudas*, pretending to great Matters, even before the Coming of our Lord, tho' his Insurrection was so trifling, having but (a) about four hundred Men, who joined him, that the *Jewish* Historian has taken no Notice of it.

ANOTHER Concession, that I think we *St Luke's Ex-pression in Acts ii. 5. vindicated.* may fairly claim in Behalf of the *Sacred* Penmen, is, that the same Licence of Expression, which *profane* Writers make so much Use of, may sometimes be allow'd them; which will quite destroy the Objection against the *hyperbolical* Phrase in *St Luke*, of (b) *Jews residing at Jerusalem out of every Nation under Heaven*; tho', upon a short Enquiry into the several Dispersions of that People, we may be able, in some Measure, to vindicate the Truth of it, even in the very Letter.

To this Purpose we may observe, that *The several Dispersions of the Jews.* before their final Dispersion by the *Romans*, the *Jews* had suffer'd two *Captivities*, or great Dispersions, besides some smaller Scatterings. The first was of the ten Tribes of *Israel* by *Shalmaneser*, King of *Affyria*, who is said to have carry'd them away, (c) and planted them in *Halah*, and *Haber*, and in the Cities of the *Medes*; and, as these never return'd to dwell in their own Country, they are the *Parthians*, *Medes*, and *Elamites*, i. e. the *Persians* of the Province of *Elymais*, whom *St Luke*, (d) in his subsequent Enumeration, intends. The second Captivity was by *Nebuchadnezzar*, King of *Babylon*, when he carry'd away the other two

(a) *Whitby's Annotations*, and *Calmet's Comment.* in locum.

(a) *Acts* v. 36.

(b) *Chap.* ii. 5.

(c) *2 Kings* xvii. 6.

(d) *Acts* ii. 9.

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two Tribes of *Judah* and *Benjamin*, and (e) plac'd them in *Babylon*, and other of his Territories. Now, tho' a good Part of these, at the End of seventy Years, return'd from their Captivity, yet great Numbers of them, finding themselves happily situated under Princes, who indulg'd them a free Exercise of their Religion, never visited their native Country, except it was at some of their great annual Festivals; and of the Number of these, we may suppose those to be, whom St *Luke* calls (f) *the Dwellers in Mesopotamia*. Besides these two great Dispersions, there happen'd a third in the Days of *Ptolemy Soter* (g), who surpris'd the City of *Jerusalem*, and carrying away above an hundred Thousand of its Inhabitants, plac'd them in his garrison'd Cities, and other Places dependent on *Alexandria*.

Now from these three principal Dispersions did proceed those lesser Scatterings in all Parts of the *Roman Empire*, and elsewhere. From that of *Babylon* and *Mesopotamia*, sprang those (b) of *Cappadocia*, *Pontus*, *Phrygia*, *Pamphylia*, and other Parts of *Asia Minor*; and from that of *Egypt* and *Alexandria*, were deriv'd those of *Libya*, *Cyrene*, and all other *Hellenists* whatever, in the several Parts of the *Roman Empire*. Add to all this, the many Natives of *Judea* itself, who, upon one Occasion or other, chose to live among the *Gentiles*, and more especially at *Rome*, which was then the *Metropolis* of the whole World; and from hence might proceed (i) those Strangers of *Rome*, Jews and Profelytes, *Cretes* and *Arabians*, whom the Apostle, in like Manner, enumerates.

Why there might be some of all Nations then at Jerusalem.

AGRIPPA, we read in his Speech to the *Jews*, dissuading them from rebelling against the *Romans*, for fear of bringing a sad Calamity, not upon themselves only, but upon the whole Nation, wherever dispers'd among the *Gentiles*, sticks not to say, that (k) *there was no People in*

the World, who had not some of their Nation dwelling among them; and therefore we need less wonder, that we find the *Sacred History* asserting, that *Jews of every Nation under Heaven* were, at this Time, met at *Jerusalem*, when, (l) not only a great Festival, in which all their Males were to appear before God, summon'd them thither; but their earnest Expectation likewise of the promis'd *Messiah*, whose Time of coming, according to the Prediction of their Prophets, was now accomplish'd, might make them more desirous to return to their native Country, there, with an holy Impatience, to wait for the Consolation of Israel.

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(m) WHAT makes it very difficult to give a distinct Account of the Offices and Orders of the *Christian Ministers* in the *Apostolick Age*, is, the Shortness of the *Historical Part* of the *New Testament*, which seldom extends farther than the first Plantation of Churches; and the Design of the *Epistolary Part*, which, being written to Persons lately converted to Christianity, was to acquaint them with the Principles of their Religion, and to arm them against false Teachers, rather than instruct them in the Form of Church Government: However, by a due Attention to what we read, we may observe,

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the Ministers
of the primi-
tive Church.

— That the *Apostles* were the first, and most distinguish'd of our Blessed Lord's Disciples, chosen by him to be his more immediate Attendants, and, in the Course of his Ministry, admitted to a greater Confidence and Familiarity, than the rest: That, upon his leaving the World, he commanded them to testify the Truth of his Resurrection and Ascension, and to publish the Doctrines and Mysteries of the Gospel in all Nations, and, at the same Time, gave them Authority to govern the Churches, which they should establish every where: (n) that, to enable them to discharge their weighty Offices, they were endued with superior

The Apostles,
and their Of-
fices.

(a) 2 Kings xxiv. 16.
ii. 9, 10.
in Locum.

(b) Ibid. ver. 11.

(c) Archbishop *Pett*'s Discourse of Church Government.

(d) Acts ii. 10.

(e) *Joseph*, de Bello. l. 2. c. 10.

(f) *Joseph*, Antiq. l. 12. c. 2.

(g) *Miscellanea Sacra*, Essay 2.

(h) Acts

(i) *Beausobre's* Annor.

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superior Courage, and Gifts extraordinary, that what they had in their Instructions they might publish and testify to the greatest Audience, and in Times of the greatest Danger: That, having, by this Means, spread the Christian Religion far and wide, they settled Churches in the several Places, where they had made a sufficient Number of *Converts*, with proper Ministers to attend the Offices of Religion, while themselves proceeded in the great Affair of propagating the Gospel in other Countries: (n) That in the Churches, which they thus had founded, they retained the chief Authority, and had all other Ministers, of what Quality soever, subject to them, as appears from St Paul's Epistles to *Timothy*, and *Titus*, indited in a Style, which sufficiently speaks a *Superiority* over them: And that, in Virtue of their Commission from Christ, they exercised a Power of making such Laws and Constitutions, as were found necessary for the good Government of the Church; of enforcing these Laws with such *Penalties*, as the Nature of Transgressions required; of ejecting the *Incorrigible* from the *Communion* of the Saints; of pardoning, and receiving the *Penitent*; of conferring the *Gifts* of the Holy Ghost; of choosing proper Persons to administer

in holy Offices; and of appointing their Successors to rule and preside in the Church.

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THIS is the most of what we learn concerning the Apostles, and their distinct Offices: And, in relation to the *inferior* Ministers of the Christian Church, we may observe, — That upon the Departure of the Apostles from *Jerusalem*, (if not much sooner) St *James*, the near Relation of our Lord, was made the first *Bishop* of that City, and under him had seven *Deacons*, who were solemnly ordained by the Apostles: That in the Churches of *Ephesus* and *Crete*, St. *Paul* gives *Timothy* and *Titus* plain Rules for their Conduct, in the Ordination of *Bishops* and *Deacons*; so that *Timothy* and *Titus* must have been Bishops themselves, otherwise they could not have ordained others to that Office: That, tho' the Words *Bishop* and *Elder* * be used promiscuously, and are sometimes applied to the same Person, (as St *John* calls himself an *Elder*, though, at the same Time, he was sovereign Bishop of *Asia*) yet this he might do upon different Considerations, since an *Elder* he might be, with regard to his *Age*, and a *Bishop*, with regard to his Office: And that *Bishops*, were Officers in the Christian Church, appointed

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their Offices.

(n) Archbishop *Potter*, on Church Government.

* Allowing it to be true, that these Names in Scripture are used promiscuously, (which yet is by very learned Men, and upon very good Authority, denied) yet still this is no Proof, that *Presbyters* must be advanced to the Dignity of *Bishops*, or *Bishops* sunk to the Level of *Presbyters*. For, although the Term *Presbyter* is, at present, used to denote the Office of those, who assist the Bishop, and are subject to him in discharging some of the Ministerial Functions, yet in the Days of the Apostles, the Bishops might be called *Presbyters*, though they had then other *Presbyters* subject to them. For, although all *Presbyters* are not *Bishops*, yet all *Bishops* are *Presbyters*; although the former may not perform the Function of the latter, the latter may perform the Functions of the former; what Offices are incumbent upon a *Presbyter*, those a *Bishop* has a Right to perform, and may therefore, upon that Account, very justly be called a *Presbyter*. It is allowed on all Hands, that, under the *Jewish* Dispensation, there were three Orders of Ecclesiastical Persons, the *High-Priest*, the *Priest*, and the *Levites*; and yet in the first Institution of these Orders, the Word *Priest* is used promiscuously, as well of the *High-Priest*, as of the inferior *Priests*; so that *Aaron* himself, the first *High-Priest* in the Book of *Moses*, is never dignified with any higher Character than that of a *Priest*. But who ever, from this promiscuous Use of his Name, has attempted to prove that all the *Priests* were equal to the *High-Priest*? Or, that the Sons of *Aaron* were of the same Dignity and Order with *Aaron*, the Father? And yet this is the main Argument, which the Contenders for a *Parity* among the *Presbyters* make use of to prove their Assertion, viz. that because, in the Writings of the Apostles, Bishops are sometimes (according to the Opinion of some Interpreters) call'd *Presbyters*, Bishops and *Presbyters* were therefore both of one Order; but, if being call'd by the same Name makes an Equality in Ministerial Functions, our Saviour, who is termed an *Apostle*, Heb. iii. 1. a *Bishop* or *Pastor*, 1 Pet. ii. 25. a *Master* or *Doctor*, Matt. xxiii. 10. a *Minister* or *Deacon*, Rom. xv. 3. must, by this Form of Reasoning, be degraded to an Equality with the Apostles, with Bishops, with Masters, nay, even with *Deacons* themselves, which is not only incongruous, but impious to assert. Bishop *Smalridge's* Sermons, p. 111.

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appointed by the Apostles to be their Successors in the Government of it; and, in their Absence, or upon their Demise, to exercise the same Functions, as it was in the Case of *Timothy* and *Titus*: That the *Elders* (supposing them distinct from *Bishops*) were those, who had been with *Christ* from the Beginning, and, having received the *Holy Ghost*, at the same Time that the Apostles did, were sometimes chosen into their Number, (as were *Matthias* and *Barnabas*) and, upon Account of their extraordinary Gifts, (though they were not *first* Ministers) had a Right to officiate wherever they came, a Share in the Government of the Church, and a Seat in all their *Councils* and *Synods*: That, in the great Variety of Gifts, which *Christ* bestowed upon his Church, some of these *Elders*, very probably, were *Prophets*, whose principal Work it was, by expounding the Prophecies of the *Old Testament*, and foretelling future Events to convince the *Jews*; and others *Evangelists*, who, by writing the *Gospel* by Inspiration, and preaching it to *Infidels*, who never heard of it, made it their Business to convert the *Gentiles*; that, tho' in some Churches, when first established, we find only a *Bishop* and his *Deacons*, without any Mention of the intermediate Order of *Presbyters*; yet, when the Number of Christians increased, the Bishop ordained others to officiate in the Congregations, where he could not be present, and to assist him in the other Parts of his Pastoral Charge; and were, at that Time, called *Teachers*, and afterwards *Presbyters*, or *Priests*: That these *Presbyters* were a settled Order in the Church, superior to *Deacons*, but, in the Matter of *Ordination* and *Confirmation* by the Imposition of Hands, inferior to *Bishops*, though, in all other Respects, their Equals, and alike empowered to dispense the Word, administer the Sacraments, and offer up the Prayers of the People: That *Deacons* (as their very Name imports) were Persons appointed to attend on the *Bishops*, and (according to the original Institution of their Order)

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to take Care of the Poor, i. e. to enquire into the Necessities of every one, and to apply a suitable Relief to them out of the Church's Treasure, tho' (from the Examples of *St Philip* and *Stephen*) we find that their Employment likewise was to baptize Converts and Children, and to preach the Gospel to the Adult: And that the *Brethren* were properly what we now call the *Laity* of the Church; but then, as the *Laity* at that Time were endued with special Gifts, by these they were entitled to have some Share in the Administration of the Church; were present with the Apostles and Elders at the Council of *Jerusalem*; and had Leave given them to chuse proper Persons out of their Body, and to present these to the *Apostles*, while they were alive, and afterwards to the *Bishops*, but had no Power at all of their own Accord to ordain or appoint them to any sacred Office: We may observe, I say, that such were the several Orders of Men, in the Beginning of the Christian Church, such the Diversities of their Gifts, and such the Differences of their Administrations. But, as it must be owned, that several of these were extraordinary Persons, and continued no longer than the *Apostolick* Age; so, to have a full and distinct Account of such standing Officers, as were to abide for ever, we must have recourse to the Testimony of *Antiquity*, which perfectly agrees in this,—That after the Apostles Days, they were no other, than *Bishops*, *Presbyters*, and *Deacons*: And, accordingly, *Ignatius*, (to mention one Evidence for all) after he had been forty Years Bishop of *Antioch*, (to which Dignity he was promoted by the Hands of *Peter* the Apostle, and therefore cannot be supposed to be ignorant of the State of the primitive Church) in his Exhortation to the People to be obedient to the Ministers of it, tells us of the *Bishop* presiding in the Place of God; the *Presbyters*, as the Council of the Apostles; and the *Deacons*, as the Ministers of Christ; and therefore, says he, he that is within the Altar, is pure; but whoever does any Thing

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stles.

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Thing without the Bishop, the College of Presbyters, and the Deacons, his Conscience is defiled; and therefore (says he again) adhere to the Bishop, the College of Presbyters, and the Deacons. A sufficient Attestation, that these were the standing Ministers of the Christian Church in those Days.

In what Sense Timothy and Titus were Bishops of Ephesus and Crete.

THAT *Timothy* and *Titus* were Bishops of *Ephesus* and *Crete*, and both such by the Appointment of the Apostle *St Paul*, we have the Testimony of all Antiquity to convince us; but, if by saying, that they were *Bishops*, we mean, that they took upon them these *Churches*, or *Dioceses*, as their *sixt* and *peculiar* Charge, in which they were to preside for Term of Life, we are much mistaken. Upon *St Paul's* going to *Macedonia*, (o) he exhorts *Timothy* to abide at *Ephesus*, in order to correct several *Abuses*; and yet, (p) in his *second* Epistle, we find him intreating him to come to *Rome*, where he continued (as the *Antients* conjecture) to the Time of the Apostle's *Martyrdom*. In like Manner, *St Paul* (q) left *Titus* in *Crete*, to ordain *Elders* in every City, and to set in Order the Things, that were wanting; but no sooner had he done this, than he sent for him, the very next Year, to *Nicopolis*; and, having sent *Artemas* to supply his Place, took him along with him to *Rome*, and then sent him into *Dalmatia*, upon the great Affair of propagating the Gospel, till, at length, after the Apostle's Death, he returned again to *Crete*.

And that they were real Bishops, tho' not resident.

THE Truth is, these two Persons were not only *Bishops*, but *Evangelists* likewise; and the Work of an *Evangelist* (as *Eusebius* informs us) was this,——To lay the Foundation of the Faith in barbarous Nations, to constitute in them *Pastors*, and, having committed to them the Cultivating of these new Plantations, to pass on to other Countries and Nations; so that, according to this, these two *Evangelists*

were not in a Condition to reside in their respective *Dioceses*. But still, if by *Bishops* we only understand Persons, who had Authority to ordain, and govern the Clergy of their Provinces, and to exercise Acts of *Discipline* and Censure over *Ecclesiasticks*, as well as private Christians, we cannot but think, that, when we find (r) *Timothy* set over the House of God, and in that House, impowered (s) to make Rules for the orderly Celebration of divine Worship; to see that Teachers (t) taught no other Doctrine, than what they had received from our Lord and his Disciples; to commit the Doctrine of the Gospel (u) to faithful Men, who should be able to teach others; and to ordain those, whom he should find to be qualified, (x) some to be *Bishops*, and others *Deacons*: When we find him authorized (y) to provide for the competent Maintenance, and all due Respect of Church-Offices; to take Cognizance of Accusations, (z) even against *Elders*; to (a) rebuke publicly those that sin; and to inflict Censures, proportionably to the Crimes, that are proved against them: And when we find *Titus*, in like Manner, authorized to teach all Degrees of Men, and (b) to exhort and rebuke them with all Authority; to take Cognizance of *Hereticks*; and such, as did not repent (c) upon the *second* Admonition, to reject from the Communion of Saints; (d) to set in order, what *St Paul* had left unfinished; and to ordain those whom himself should approve, to be *Bishops* and *Elders*: We cannot but think, I say, that, to all Intents and Purposes, they were *Bishops*, and had the several Parts of the Apostolick Authority committed to them; tho' in this they differed from such settled *Diocesan* Bishops, as are among us, that the frequent Calls of their *Evangelical* Office obliged them to be oftentimes absent from their Charge.

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St Paul, speaking of himself and his Doctrine, has these remarkable Words. *I certify*

When Paul and Barnabas first commenced apostles.

(o) 1 Tim. i. 3.

(p) 2 Tim. iv. 9.

(q) Tit. i. 5.

(r) 1 Tim. iii. 15.

(s) Ibid. ii. 1.

(t) Ibid. i. 3.

(u) 2 Tim. ii. 2.

(x) 1 Tim. iii. 1, 2, &c.

(y) Ibid. v. 17.

(z) Ibid. ver. 19.

(a) Ibid. ver. 20.

(b) Tit. ii. 15.

(c) Ibid. iii. 10.

(d) Ibid. i. 5, 6.

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(e) I certify to you, Brethren, that the Gospel, which was preached of me, is not of Man; for I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ; and therefore he styles himself an (f) Apostle, not of Men, neither by Man. Let us then observe a little, when it was, that Jesus Christ vouchsafed him the Revelation, which he here speaks of, and then we may possibly find out the Time, when he first commenced an Apostle. At his first Conversion near Damascus, he saw a great Light; and heard a Voice issuing from Heaven; but it does not appear, that, at this Time, he had any Sight of Christ, or received any Revelation from him, except (g) that he should go to Damascus, where it should be told him what was appointed for him to do. In Damascus indeed, Ananias told him, that God had chosen him, (h) to know his Will, and see that just One, and to hear the Voice of his Mouth, and (i) to carry his Name to the Gentiles; but this is rather a Declaration of what was revealed to Ananias, than any Designation of Saul to the Apostleship. Encouraged however by this Notification from Ananias, and the Inspiration, which he received by the Imposition of his Hands, he began to preach in the Name of Christ, and continued to do so for full three Years with great Eloquence, and Strength of Argument; but so far was all this from gaining him the Character of an Apostle, that, when he came to Jerusalem, the first Time after his Conversion, (k) the Brethren would not believe that he was so much as a Disciple. 'Tis no improbable Opinion therefore, (l) that it was at the second Time of his Coming up to Jerusalem, when, (as himself relates the Matter) while he was praying in the Temple, he fell into a Trance, and saw Jesus Christ saying unto him, (m) Make haste, and get thee quickly out of Jerusalem; for they will not re-

ceive thy Testimony concerning me, and therefore depart; for I will send thee far hence to the Gentiles: 'Twas at this Time, I say, that he not only received his Commission to preach the Gospel to the Gentiles, but the Revelation of (n) the Gospel likewise, which he was to preach, and the Designation of the very Person, that was to accompany him in the Work.

THAT he received such a Revelation, (o) wherein God made known unto him the Mystery, which, in other Ages, was not known unto the Sons of Men, viz. that the Gentiles should be Fellow-heirs, and of the same Body, and Partakers of his Promise in Christ by the Gospel, himself testifies; and yet we have no clear Account of any other Interview between Christ and him, than what happened here in the Temple, upon his second Coming to Jerusalem. Being thus furnished with a proper Revelation, and a Fellow-labourer to assist him in the Propagation of it, he and Barnabas returned unto Antioch, where the Holy Ghost soon order'd the Church (p) to separate them for the Work, whereunto he had called them, viz. in the Vision, which he vouchsafed Saul in the Temple, when he was last at Jerusalem; and, accordingly, the Church (q) fasted and prayed, and laid their Hands on them, having recommended them to the Grace of God, and sent them away; and they, being thus sent forth by the Holy Ghost, proceeded to the Work of their Ministry with great Chearfulness and Unanimity; until, upon their second Peregrination, a certain Disagreement happened, which produced a Separation between them.

IT may not be amiss however to observe, that the Design of the Holy Ghost, in having this their Perverseness recorded, was, not only to testify the Truth and Sincerity of the Apostolick History, which is not afraid to relate the Faults and Failings of its chief Personages, whatever

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The Benefit of
their Disa-
greement and
Parting.

(e) Gal. i. 11, 12. (f) Gal. i. 1. (g) Acts ix. 6. and xxii. 10. (h) Ibid. xxii. 14. (i) Ibid. ix. 15.
(j) Ibid. 26. (l) Miscell. Sac. Essay 3d. (m) Acts xxii. 18, 21. (n) Philip. ii. 2. (o) Ephes. iii. 3, &c.
(p) Acts xiii. 2. (q) Ibid. 3, 4.

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Construction may be put upon them; but to shew us likewise, that the best Christians are subject to the same *Passions* and *Infirmities* with other Men; and that therefore none ought to be too much elated with an Opinion of their own Piety, or to despise others, whom they may imagine their *Inferiors*. Nor must it be forgotten, that this Benefit in particular accrued to St *Mark*, (who was the Subject of their Contention) viz. that the Positiveness of St *Paul*, not to take him in Company, who, in their former Journey, had so shamefully deserted them, made him more constant and resolved in the Service of the Church for the Time to come, and gave the Church this Advantage, (as we hinted before) (*p*) that, by Means of the Separation of two such eminent Apostles, more People were converted, and a greater Number of Provinces (than otherwise would have been) visited with the *glorious Light of the Gospel*.

The Heinousness of Ananias's Sin.

THE like Benefit accrued to the Church from the *Divine* Severity on *Ananias*, and his Wife *Sapphira*; for it was not any Sentence of St *Peter* that destroyed them, but the righteous Judgment of God, in punishing the Hypocrisy, the Covetousness, the Sacrilege, and gross Impiety, wherewith their Crime was aggravated. The Custom in those Times was, (*q*) for as many as were Professors of Lands, to sell them, and to bring the Prices of the Things that were sold, and to lay them down at the Apostles Feet, that Distribution might be made unto every Man according as he had Need. This charitable Disposition among Believers, *Ananias* and his Wife made use of, to obtain a false Reputation, and to pass a Cheat upon the Apostles, if they could. To this Purpose, they gave it out, that they had devoted all their Possessions (which perhaps were very large) to the Use of the Church, and accordingly sold them. "This, say they, will gain us the Credit of being very charitable and reli-

gious Persons; will make us be highly respected by the Apostles, and, in a Manner idolized among the Brethren: We purpose, however, not to give away our All upon this Occasion, tho' we may pretend we do so; but will reserve a good Portion to ourselves; and, if we keep but our own Counsel, who will find it out? The Apostles indeed are Persons endued with great Gifts, but (*r*) what Man knoweth the Things of a Man, save the Spirit of a Man, which is in him? It is impossible for them to pry into our Hearts: And therefore, if we blab it not ourselves, we may, by this Means, put out our Money to good Interest, and, by laying down a Part of the Price at the Apostles Feet, (as others have done the whole) be intitled to the same Right of Relief from the publick Stock, which others, who have parted with their All, are admitted to, and, at the same Time, retain a comfortable Subsistence for ourselves. All that we have to do then, is, to be steadfast and uniform in our Story, and then we may defy the Spirit of God itself, which the Apostles make such Boast of, to detect us."

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THIS seems to be a natural Comment upon their Contrivance and Conspiracy; and if so, (*s*) the Jews, who are apt to object against Christians the Severity of what they suffered, would do well to remember, that the Law of *Moses* allowed of no Atonement for wilful Sacrilege, but (*t*) left the Delinquent to be cut off by the Hand of Heaven, as *Ananias* here was: Nor should it be forgotten, (*u*) that, as we find God, under the Law, more severe in his Punishment of those, who first offended in offering strange Fire, (as in the Case of *Nadab* and *Abihu*) and violated the Sabbath, (as in the Case of the Man, who gathered Sticks on that Day) and, especially, against those, who rose up against *Moses* the Prophet, and *Aaron* the Priest of the Lord, (as in the

And the Justice of his Punishment.

(*p*) Vid. page 1540, in the Notes.
stration of the Messiah, part ii. page 85.

(*q*) Acts iv. 34, 35.
(*r*) Josh. vii. 18.

(*s*) 1 Cor. ii. 11.

(*t*) Kidder's Demon-

(*u*) Whitby's Annotations on Acts v. 1.

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Case of *Corah* and his Company) there is the like Reason, that the *first* great Offence of this Kind, under the Gospel Dispensation, should receive *exemplary* Punishment from the Hand of God, that others might stand in more Terror of those Sins, which thus affronted that Holy Ghost, by whose Power the Christian Religion began now to be propagated; for so the Text tells us, (x) *that great Fear came upon all the Church, and upon as many, as heard these Things, and Believers were the more added to the Lord, Multitudes both of Men and Women.*

Why St Paul allowed Timothy, and not Titus to be circumcised.

St PAUL, speaking of his own easy Compliance to the several Tempers, and Humours of those, with whom he conversed, (y) *Tho' I be free from all Men, says he, yet have I made myself a Servant unto All, that I might gain the more; unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; to them that are without the Law, as without the Law, that I might gain them that are without the Law; to the Weak became I as Weak, that I might gain the Weak; I am made all Things to all Men, that I might by all Means save some, and this I do for the Gospel Sake:* And doubtless for the Gospel's Sake it was, that he appointed Timothy to be circumcised. He knew full well the Prejudices, which the Jews had conceived against Persons, who had not submitted to that Ordinance; that they would not suffer them to appear, much less to argue and discourse, in any of their Synagogues: And therefore, being determined to take Timothy for the Companion of his Travels, (to make his Access more easy to the Jews, and himself a fitter Instrument in their Conversion) he thought proper to give him this Pass-port, as it were. (z) *Circumcision he knew was nothing, and Uncircumcision was nothing, but the keeping of the Commandments of God.* (a) In its own Nature it was a Thing indifferent,

neither required by the Christian Religion, nor inconsistent with it; and under this Consideration, he was willing it should pass upon Timothy: But when it came to be required as a Duty, and a Duty necessary to Salvation; to be used as the distinguishing Mark of a Jew, in Opposition to Christians; to be made an Obligation to the total Observance of the Law, and a Rock of Offence to those of a different Persuasion; it then became Evil, and inconsistent with the Doctrine of the Gospel. Under this Sense it is, that St Paul so frequently, and so loudly disclaims against it; and upon these Considerations it was, that he would not allow Titus to be circumcised, notwithstanding the earnest Importunity of some People of Reputation at Jerusalem.

(b) WITH what a jealous Eye St Paul was looked upon by all judaizing Christians, as a Person averse to the Mosaick Institutions, is sufficiently known. These Men had been at Antioch, where, having insidiously watched the Liberty which he took in omitting all legal Observances, they, when he came to Jerusalem, informed the Church against him, that he preached to the Gentiles, who were not circumcised; that he conversed freely, and familiarly with them; that Titus, who was a Greek, was at that Time with him; and therefore, to put the Matter upon an Issue, they urged, that this intimate Friend of his might be circumcised. Their Policy in this was visible. Had they carried their Point against St Paul, they would soon have inform'd the Church of Antioch, that, by the Order of the Council at Jerusalem, (c) Titus had been obliged to be circumcised; and this, besides the Defeat given to the Apostle, and Baffle to his Doctrine of Christian Liberty, would have proved a great Scandal, and Discouragement to the Heathen Converts, and an Impediment to the Progress of the Gospel, which at that Time began to be more successful among the Gentiles, than the

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End.

(x) *Ubbeloh's* Annotations on Acts v. 11, 14. (y) 1 Cor. ix. 19, &c. (z) *Ibid.* vii. 19. (a) *Kalder's* Demonstration of the Truth, part ii. page 93. (b) *Hammond's* Annotations on Philip. iii. 3. (c) *Ibid.* on Acts xvi.

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- 33. *Ec.*

the *Jeros.* And therefore St *Paul* was resolute, and took especial Care that *Titus* should not be circumcised. So that, upon the Whole, it appears, that St *Paul* was no ways inconsistent with himself, tho' he varied his Conduct, according to the different Circumstances he found himself under. He ordered *Timothy* (whose Mother was a *Jewess*) to be circumcised, because his Circumcision would be a Means to forward his *Ministry*, and to gain him an easier Access to the *Jews*; but he refused to have *Titus*, who was a *Gentile*, circumcised, because his Circumcision would have been a Means to scandalize the Brethren, to alienate their Minds from the Christian Faith, and a great Obstruction to the Course of the Gospel. In short, (c) *Titus* he would not suffer to be circumcised, thereby to shew, that Circumcision was not necessary; but *Timothy* he allowed to be circumcised, that, by his Practice, it might appear, that such Ceremonies were not Evil in themselves, but might be used without any Crime, until by Degrees they came to be abolish'd.

Why the Apostles desired Paul to comply with Jewish Ceremonies, and he conformed thereunto.

THE like may be said of his own Compliance with certain Ceremonies of *Purification*, at the Request of St *James*, and the other Elders at *Jerusalem*, and for the Satisfaction of the *Jewish* Converts there. (d) Thou seest, Brother, say they, how many Thousands of Jews there are, who believe, and they are all zealous for the Observance of the Law. The Law of *Moses* was held in so great Veneration, as being the Contrivance of God himself, (e) ordained by Angels in the Hand of a Mediator, ratified by Miracles, and entertained by all their Fore-fathers, as the peculiar Privilege of their Nation for so many Generations, that even those, who by the Evidence of the Gospel were prevailed upon to embrace *Christianity*, could not overcome the Prejudice of Education, but still continued their Adherence to those legal Rites and Customs, wherein they

had been brought up. Some of them indeed were for obtruding them upon the *Gentile* Converts, but the most moderate of them all (even Bishops and Elders, as well as the *Laity*) were for a punctual Observation of them among the *Jewish*. They were convinced, that these Institutions were of Divine Original. They knew of no Revelation made by God, that they were to cease after the Death of their *Messiah*. Our Blessed Saviour, in his Gospel, had said little or nothing of them; nay, in saying that he came not to destroy the Law, and the Prophets, he seems to have given a fresh Sanction to them; and because he foreknew, that the Destruction of their Temple, and their Exclusion from their own Land would, in a short Time, make it impossible for them to observe them, he had given none of the Apostles (except it was St *Paul*) any Intimations concerning them; and therefore it is not to be wondered, that Men, in these Circumstances, should advise St *Paul* (for the Good of so many Thousand Souls, as might otherwise take Exception at his Conduct) to comply with the Observance of some Things, which, as yet, they did not think abrogated. So that, in the Apostles at *Jerusalem*, there was no Design of deluding the People into a false Belief by St *Paul's* conforming himself to some Ritual Observances, because their present Persuasion was, that it was a Duty incumbent upon him so to do. St *Paul* indeed knew very well, that our Saviour, by his Death, (f) had abolished the Law of Commandments, contained in Ordinances; but since these were Observances belonging to the Temple, which was yet standing, and God had not, by any express Declaration made to the *Jeros*, prohibited the Continuance of them, he might lawfully submit to this Compliance with them, in order to prevent the Scandal of the believing *Jews*, which might otherwise alienate them from the *Christianity* they had embraced, and to promote, by his future Preaching

From Acts i.
10. to the
End.

(c) Calmer's Commentary on Acts xvi.

(d) Acts xxi. 20, &c.

(e) Gal. iii. 19.

(f) Eph. ii. 15.

A. M. Preaching among them, the Conversion,
4037, &c. and Salvation of the Unbelieving.
Ann. Dom.

33, &c. (g) *BEHOLD I send you forth as*
Why he de- *Sheep in the Midst of Wolves; be ye there-*
clared himself *fore wise as Serpents, and harmless as*
a Pharisee. *Doves,* is a Lesson, which our Saviour
gave his Disciples, and which St Paul,
more especially at this Time, when he
was every where surrounded by his Ene-
mies, had Occasion to put in practice.
Most *Casuits* are of Opinion, that, by all
innocent Men it is allowable to sow Di-
visions among the Wicked, because the
Union of the Wicked is as prejudicial to
the Cause of Religion, as the Disunion
of the Good is destructive to it. If there-
fore St Paul, by an innocent Address,
could set the *Pharisees* and *Sadducees* at
Variance, there is no Reason to be given,
why he should decline it. Had he in-
deed in so doing but implicitly denied
himself to be a *Christian*, this had been
an inexcusable Crime; but both the *Pha-*
risees and *Sadducees* were too well ac-
quainted with him and his Conversion,
ever to put that Construction upon his
Words. The *Resurrection* of the Dead
was a principal Doctrine of the Christian
Religion, and, as it was co-incident with
the Faith of the *Pharisees*, I cannot see
how he could use a more proper Argu-
ment, to convince them of their Fault and
Folly in *persecuting* Christians, than to
shew, that they themselves did hold one
of the *prime* Articles of the Christian
Faith; and, if by declaring this Doctrine
of Christianity before them, he engaged
the *Pharisees* on his Side, and thereby de-
clined the Malice and Rage of his Ene-
mies, who can say, but that, in this put-
ting the *Wisdom of the Serpent* in Execu-
tion, he still preserved the *Harmlessness of*
the Dove?

Why he re- But this can hardly be said of St Pe-
proved St Pe- ter's Prevarication at *Antioch*. (h) He, at
ter, and how his first Coming down to that Place, made
much he de-
ferred it.

use of the *Liberty*, which the Gospel From Acts i.
had given him. He familiarly eat, and 10. to the
conversed with the *Gentile* Converts, ac- End.
counting them, now that the *Partition-*
Wall was broken down, no longer (i) *Stran-*
gers and Foreigners, but Fellow-Citizens
with the Saints, and of the Household of
God. This he had been taught by the
Vision of the *Sheet* let down from Hea-
ven. This had been lately *decreed*, and he
himself had promoted, and subscribed it
in the *Synod* at *Jerusalem*. This he had
before practised towards *Cornelius* and his
Family, and justified the Action to the
Satisfaction of his *Accusers*: And this he
had freely and innocently done at *Antioch*,
till, some of the *Jewish* Brethren coming
thither, for fear of offending and displeas-
ing them, he withdrew his Converse from
the *Gentiles*, as if it had been unlawful
for him to hold Communion with *uncir-*
cumcised Persons. In this Affair, as he
himself acted against the Light of his own
Mind and Judgment, *condemning* what
he had *approved*, and *destroying* what be-
fore he *had built up*; so hereby he con-
firm'd the *Jewish* Zealots in their invete-
rate Error; cast infinite Scruples into the
Minds of the *Gentiles*; revived the old
Feuds and Prejudices between them; de-
stroyed that Union and Harmony, which,
before his Coming, prevailed in the Church
of *Antioch*; and, in short, brought Matters
to that Issue, that the whole Number of
Jewish Converts, following his Example,
separated themselves from the Company of
Gentile Christians, inasmuch, that St Paul
was forced to interpose his Authority with
Rebukes.

(k) *MARK* them, who cause Divisions,
and Offences, contrary to the Doctrine,
which ye have learned, and avoid them,
is the Instruction which he gave the Ro-
mans; and had he put it in practice upon
this Occasion, there had then been some
Grounds to complain of his + Rudeness
and

(g) Matt. x. 16.

(h) *Cave's* Life of St Peter.

(i) Eph. ii. 19.

(k) Rom. xvi. 17.

+ *Porphyry*, that subtle Enemy of the Christian Religion, makes use of this Reproof, which St Paul gave St Peter, as an Argument against them both, charging the one with Error and Falshood, and the other with Rudeness and Incivility;

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and Incivility to St *Peter*; but, in opposing his Conduct, where it was blamable, and in telling him of his Faults, when they were notorious, he acted (even in the Eye of the *Mosaick Law*) the Part of a kind Brother; for (l) *Thou shalt not hate thy Brother in thine Heart; thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him*; where, if not to rebuke a Brother, is to hate him, to rebuke him, by Consequence, is to love him; and therefore the *Royal Psalmist* makes it the Matter of his Prayer, (m) *Let the Righteous smite me friendly, and reprove me, but let not their precious Balm break my Head.*

The different
Occasions of
St Paul's and
St James's
Doctrine, con-
cerning Justi-
fication.

BUT tho' St *Paul* might think it his Duty, and no Unkindness to St *Peter*, to oppose him in his *Disimulation*; yet we find him no where disagreeing with St *James*, in any Point of *Christian Doctrine*. To silence the Clamours of those indeed, who pleaded for the Necessity of Circumcision, and other *Jewish Ordinances* under the *Christian Dispensation*, and were for imposing them upon the *Gentile Converts*, as Things essential to Salvation, in several Parts of his Epistles, but more particularly of those to the *Romans* and *Galatians*, he argues, that our Acceptance with God here, and Admission to Happiness hereafter (which he calls by the Term of *Justification*) depends upon our sincere Belief of the Gospel, and our living answerably to such a Belief, (which are comprehended in the Word *Faith*) and not upon any Observance of the *Jewish Rites and Ceremonies*, which he calls the *Deeds of the Law*. This Doctrine of *Justification by Faith* came, in a short Time, to be perverted to very bad Purposes, and (n) some there were, who, from the Authority of St *Paul*, endeavoured to persuade themselves, and

others, that, so long as they did but believe the Gospel in the naked Notion and Speculation of it, it was enough to recommend them to the Favour of God, and serve all the Purposes of *Justification* and *Salvation*, however they shaped and steered their Lives. To countermine the Designs of these Men, and to beat down this strong Hold of *Libertinism*, St *James*, who wrote his Epistle subsequent to these of St *Paul*, and as a Kind of Comment upon them, endeavours to shew the Insufficiency of a naked Faith, and empty Profession of Religion; that it is not enough to recommend us to the divine Acceptance, and to justify us in the Sight of Heaven, barely to believe the Gospel, unless we obey and practise it; and that such a Belief, destitute of this Evangelical Obedience, is, (o) *like the Body without the Spirit, dead*, and inavailable to our Salvation: And therefore he concludes, that, by the Practice of the several *Virtues* of the *Christian Religion*, (which he terms *Works*) a Man is justified, and not by a mere notional Belief of the Things recorded in the Gospel, which he calls *Faith only*.

From Acts i.
10. to the
End.

(p) CONSIDERING then the Difference of the *Adversaries*, which these two Apostles had to contend with, that St *Paul* was engaged with false Brethren, *Jewish Converts*, who were for joining the Ceremonial Part of the Law with the Faith of the Gospel, and the Practice of the *Christian Religion*; and that St *James*, on the contrary, had to do with *Libertines*, and *Hypocrites*, Men, who having abused St *Paul's* Doctrine of Faith, and Grace, and wrested it to their own Destruction, had thereupon abandoned themselves to all Manner of Vice, and looked upon good Works as Things purely in-

How perfectly
they agree.

Incivility, and says, that the whole was but a Compact of Forgery and Deceit, while the Princes of the Church did thus fall out among themselves; and so sensible were some of this in the primitive Ages of Christianity, that rather than such a Disgrace, as they accounted it, should be reflected upon St *Peter*, they pretended, that, besides the Apostle, there was one of the same Name, one of the Seventy Disciples, and that it was he, whom St *Paul* withstood and reprov'd at *Antioch*, as guilty of this Prevarication: But this is a crude and useless Evasion. *Cave's Life of St Peter.*

(l) Lev. xix. 17.

(m) Psal. cxli. 5.

(n) *Cave's Life of St Paul.*

(o) James ii. 26.

(p) *Beaufobre's Pref. sur l'Épître de St Jacques.*

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different ; considering this, I say, we shall find the two Apostles, arguing very properly with the Persons, whom they had in View, and, though they do not advance Assertions absolutely the same, are far from opposing, or contradicting one another. *Legal Observances will not save us*, says St Paul, *nor will a bare Belief of the Gospel save us*, says St James. *A lively Faith, that is fruitful of good Works, will save us*, says St Paul : *And so will the Practice of all moral and Christian Virtues*, says St James. Thus admirably do the two Apostles agree, and conspire to explain each other.

And how firmly St Paul maintains the Necessity of good Works.

N A Y, to clear the Character of St Paul still farther, we may observe, that in those very Epistles, where he seems to extol *Faith*, and debase the Efficacy of *Works* most, he, nevertheless, makes them the indispensable Condition of our Salvation : For, having laid it down as a certain Truth, that (o) *not the Hearers of the Law are just before God, but that the Doers of the Law shall be justified*, he plainly asserts, that our Misery or Happiness in a future State depends upon our good or ill Deportment here ; for (p) *God will render to every Man according to his Works, Tribulation and Anguish upon every Soul, that doth Evil ; but Glory, Honour, and Peace upon every Soul, that worketh Good, to the Jew first, and also to the Gentile*. In another Place, having spoken of the Happiness of our Redemption from Original Sin, by the Merits and Mercies of Jesus Christ, he asks these Questions, (q) *What shall we say then ? Shall we continue in Sin, that Grace may abound ? God forbid. How shall we, who are dead to Sin, live any longer therein ?* And, in like Manner, having made this comfortable Declaration, (r) *there is now no Condemnation to them, who are in Christ Jesus*, lest we should mistake his Meaning, and think that an *empty Faith*, or bare Profession

of Christianity, was enough to intitle us to this Blessedness, he adds, *who walk not after the Flesh, but after the Spirit ;* and elsewhere gives us this Caution, (s) *Be not deceived, God is not mocked ; for whatsoever a Man soweth, that shall he reap ; for he that soweth to the Flesh, shall of the Flesh reap Corruption, but he that soweth to the Spirit, shall of the Spirit reap Life everlasting.*

From Acts i.
10. to the
End.

T H E R E seems, at first View indeed, to be some Contrariety between the Decree of the Council at Jerusalem, and the Latitude, which St Paul allows in relation to Meats offered to Idols : But to pass a right Judgment concerning these Offerings, we must know, — (t) That, besides what was eaten of them in the Idol's Temple (which *Eating* was an Act of religious Worship, and Communion with the Idol, as our eating the Bread of the Sacrament is a Communion with Christ) ; besides this, I say, there was a certain Portion of those Sacrifices, which fell to the Priests, and which they, having no Use for, sold to others, who afterwards exposed it to Sale, promiscuously among other Meat, upon the Shambles, where it was bought up, and spent, in private Families, without any Distinction, whether it had or had not been offered to Idols. Now, as for the former Way of eating Meats thus offered, namely, in the Idol's Temple, this the Apostle utterly disallows as absolutely unlawful ; but the other only under some Circumstances : For he allows, that it might be lawfully bought, among other Meat, in the Market, and, being so bought, might be eaten, in any private House, without the least Sin ; only with this Caution, that whereas there were some, who well understood that Meat could have no defiling Quality imprinted upon it by its Consecration to an Idol ; and others (on the contrary) having not so much Knowledge supposed, that its Consecration to an

The Case of
Meats offered
to Idols.

(o) Rom. ii. 13.
(t) Gal. vi. 7.

(p) Ibid. ver. 6, &c.
(r) South's Sermons, Vol. III.

(q) Ibid. vi. 1.

(s) Ibid. viii. 1.

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an Idol left upon it such a *polluting* Quality, and near Relation to the Idol, as defiled the Eater; the *former* Sort might freely and innocently eat such Meat in private Families, provided it was not before those of the *latter* Sort, who, through Weakness, having an Opinion of the Unlawfulness of such Meats, might nevertheless be induced to use the same Liberty, though their Consciences, in the mean Time, having quite another Judgment in this Matter, esteemed the eating them little better than *Idolatry*.

That St Paul's Doctrine in this Respect, does not contradict the Decree at Jerusalem.

Now the Argument, by which the Apostle abridges the Liberty of the *former* Sort of Converts, in Condescension to those of the *latter* Sort, proceeds upon the Strength of this Assertion, that the *Lawfulness* of Mens Actions depends not solely, either upon the Lawfulness of their *Subject-matter*, nor yet upon the *Conscience* of the Doers of them considered in itself, but as considered with reference to the Consciences of others, to whom, by the Law of *Charity*, they stand bound so to *behave* themselves, as, by none of their Actions, to give them Occasion of Sin. From which plain State of the Case it appears, St Paul is so far from giving the least Encouragement to the Eating of Meats offered unto Idols, that, in the first Place, he uses the most cogent Arguments, *viz.* the Regard we ought to have to our Neighbour's Soul; and the Danger of offending Christ, by wounding and destroying those Members of his *mystical* Body, *for which he died*, to engage us to a total Abstinence; and then proposes his own generous Resolution to enforce his Advice, (u) *Wherefore, if Meat make my Brother to offend, I will eat no Flesh whilst the World stands, that I make not my Brother to offend.*

The Authority of the Apostles as to Church Censures.

(x) *WHATSOEVER ye bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven,* as in another Place, (y) *Whose so-*

ever Sins ye remit, they are remitted unto them, and whose soever Sins ye retain, they are retained, are Words, which are generally supposed to contain the *Commission*, which our Blessed Lord gave his Apostles, to exercise a judicial Power over the Members of his Church, by censuring Offenders, and, upon their Repentance afterwards, remitting the Censures, which were passed on them. To this Purpose we find St Paul telling the *Corinthians*, that (z) *tho' he should boast of the Authority, which the Lord had given him, for Edification, and not for Destruction, he should not be ashamed, and putting that Authority in Practice against the Person, who had committed Incest among them; (a) In the Name of the Lord Jesus Christ, when ye are gathered together, and my Spirit, with the Power of our Lord Jesus Christ, deliver such an one unto Satan, for the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord.*

The Meaning of delivering unto Satan.

(b) Now, in order to know the Meaning of this *Delivering unto Satan*, we must observe, that the Church, or Kingdom of Christ, was erected in Opposition to *Satan's* Kingdom, and therefore every Christian, at his Baptism, covenants to *renounce the Devil, and all his Works*, and is thereupon admitted into the Church of Christ, and taken under his Protection; but, when Men notoriously break their *Baptismal* Covenant, and, instead of obeying Christ, openly adhere to the Devil, they are then reduced to the State of *Heathens*, who are under the Dominion of the *Prince of this World*: And, as the Scriptures generally ascribe all Sort of *Calamities*, which befall Mankind, to the Procurement of the Devil; so the Pains, and Diseases of the Body, which, in this first Age, usually attended the Sentence of *Excommunication*, were supposed to proceed from the Devil, whose Malice the Divine Wisdom might then employ

(u) 1 Cor. viii. 13.
(a) 1 Cor. v. 4, 5.

(x) Matt. xviii. 18.

(b) Archbishop Potter's Discourse of Church Government.

(y) John xx. 23.

(z) 2 Cor. x. 8.

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ploy, as a common *Serjeant* and *Executioner*, to inflict some bodily Punishment upon every notorious Offender, thereby to deter others from the like Provocations, and thereby to bring *him* to Consideration and Repentance, and so save his Soul at the great Day of Judgment.

And why God
gave the first
Christian Mi-
nisters such
Power.

JOSEPHUS, in his History of the *Jewish Wars*, (c) tells us, that the *Essenes*, one of the strictest Sects among them, upon their apprehending any of their Society in a notorious Wickedness, excluded him from the Congregation, and, whoever incurred that Sentence generally came to a miserable End; and therefore we need less wonder, that God, at the first Beginning of Christianity, (d) and when it was wholly destitute of all *civil* coercive Authority, did invest his Apostles with a Power of inflicting corporal Punishments upon such, as either opposed the Progress of the Gospel, or offended grossly against its Rules; since this was an effectual Means to keep the Wicked in Awe, to advance the Cause of Religion, and to conciliate Respect to its Ministers: For the proper End of all Church Censures (according to (e) *Lactantius*) is, *not for Revenge, but to support the Honour of Christ's Laws, to admonish others to amend, and to warn all not to despise this salutary Authority.*

The Form of
the Discipline
which St Paul
prescribes.

St **PAUL**'s Advice to the Governors of the Church is far from exciting a *Spirit of Persecution* in them: For, (f) though he arms the *Temporal* Magistrate with a *Sword*, not only to be a *Terror to Evil-doers*, but to cut off, and execute notorious Offenders; yet to the *Spiritual* Magistrate he only gives a *Pastoral Rod*, and a *Staff*, neither of which are designed to destroy, but only to reform those, that go astray. His first Prescription is, to try gentle Methods; to begin with kind and fatherly Admonitions, which, from Persons in so high a Station, may

probably have a blessed Effect, and restore the Offender, (g) *with all Long-Suffering in the Spirit of Meekness*: But, if these prove too weak to awaken a Sinner, who is fallen into the *Lethargy* of Obduration, his next Degree of Discipline is, (h) *sharp Reproof*, and severe Threats, and (i) a *publick Exposition* of his Crime: But, in case he be so far depraved, as to have lost all Sense of Shame, his last Direction is, to eject him out of the Church, who, while he continues in it, will be a perpetual Scandal to it, and (k) *give the Enemies of the Lord an Occasion to blaspheme*; however, only so to eject him, as that, upon his Repentance and Reformation, he may be restored again, and not (l) *swallowed up* (as the Apostle tenderly expresses it) *with over-much Sorrow.*

From Acts i.
10. to the
End.

THESE are the Rules, which St **Paul** has laid down, for the Governors of the Church, with respect to those under their Care, who are either *unsound in the Faith*, or retain *the Faith in Unrighteousness*. (m) This is the *Discipline*, which the Fathers have given us so far a Character of, as to call it *the Keeper of Hope, the Anchor of Faith, the Guide of our heavenly Journey, the Food and Nourishment of good Inclinations, and the Mistress of all Virtue.* Nor is it to be denied, that (n) the Church's Reputation was never so good, as in the primitive Times, when this *Discipline* was exercised with Vigour. Then her professed Enemies admired her: Great Numbers of *Profelytes* daily flocked into her, and could not be restrained by the utmost Torments, which either human or diabolical Malice could inflict; whereas, since this godly Discipline has been relaxed, though the Church has been protected by the *Civil Power*, and furnished with far more Splendor than before, fewer Converts have been brought over to her, and too many of her own Sons

(c) Lib. ii. c. 6.

(d) *Cave's* Introduction to the Lives of the Apostles.

(e) De Ira Dei, p. 809.

(f) *Comber's* Discourse upon Ordination.

(g) 2 Tim. iv. 2. Gal. vi. i.

(h) Tit. ii. 15.

(i) 1 Tim. v. 20.

(k) 2 Sam. xii. 14.

(l) 2 Cor. ii. 7.

(m) *Comber*, on Ordination.

(n) Archbishop *Potter's* Discourse on Church Government.

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What Alexander's Crime was.

Sons and Members have lost their *first Love*, and Zeal for her. But, to proceed.

UPON Supposition that *Alexander the Copper-Smith* was the same Person with that *Alexander*, who was concerned in (o) the Tumult raised at *Ephesus*, we may imagine, that he was a *Jewish Convert*, residing in that City; that, when he was seized by the common *Serjeants*, and examined before the *Jews*, (as the Word *προβάλλειν* there signifies) in the Apology which he would have made to the People, his Purpose was, to have averted the Danger from him, by laying it upon *St Paul*; and that from this Time, conceiving an Hatred against the Apostle, and (p) *having put away a good Conscience*, he soon began to *make shipwreck of his Faith*, and particularly to call in Question the Reality of a future Resurrection; a Doctrine, which *St Paul*, in his first Epistle to the *Corinthians*, had so largely insisted on.

(q) THE *Philosophers*, in those Days, looked upon the Body, as the *Prison* and *Sepulchre* of the Soul, and that her Happiness could not commence, till after her Dissolution from it. Upon which Principle they argued, that it was not only an impossible Thing, but an unjust and unworthy Thing, for God to raise the Body, in order to unite it to the Soul, since the *Happiness* of the Soul consisted in being *delivered* from it, and its *Punishment* in being *confined* to it. This Notion *Alexander*, among others, having imbibed, began to put a *new Construction* upon the Doctrine of the Resurrection, as if it imported only a *Renovation* of our Manners, and a Resurrection from the *Death of Sin*, unto a Life of Righteousness, which in all God's *Elect* (as they were sure to rank themselves in that Number) (r) *was already past*.

And how much it deserved the Apostle's Denunciation against it.

THE Resurrection of the Dead, in its *literal Sense*, was so fundamental a Point, that *St Paul* puts the whole Stress of the Christian Religion upon it. (s) *If there*

be no Resurrection of the Dead, then is Christ not risen; and if Christ be not risen, then is our Preaching vain, and your Faith is also vain; yea, and we are found false Witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the Dead rise not. But, though the Denial of a future Resurrection was implicitly a Renunciation of the Christian Religion, yet we do not find, that *Alexander* had actually *apostatized* from it; for then the Apostle would not have *excommunicated* him, because we find him claiming no Authority, but over such, as were within the Pale of the Church; for (t) *what have I to do, says he, to judge them, that are without? Those that are without, God judgeth.*

From Acts i. 10. to the End.

THE Judgment, however, which he gave against *Alexander*, so incensed that *Heretick*, that he pursued him as far as *Rome*, on purpose to oppose his Doctrine, and vilify his Person, and perhaps to exhibit some Accusations against him; which malicious Proceeding might give the Apostle Occasion enough to say, that *the Lord would reward him according to his Works*: For (u) so the King's Manuscript reads it, in the future Tense, *ἀποδώσει*, and so the Current of antient Interpreters do account it, not an *Imprecation*, but a *Prediction* only of what, in the just Judgment of God, would befall him; for *pious Men*, say they, *do neither wish for, nor rejoice in, nor desire to hasten the Punishments of the Wicked, tho' they sometimes foretel them.*

St PAUL, no doubt, when brought (x) *before Powers and Magistrates*, had a Share in the Promise of the Assistance and Direction of God's *Blessed Spirit*, sufficient to enable him to make proper *Answers*, and to secure him against the *Transgression* of any Law; and therefore we may presume, that, when he treated the High-Priest with some *Severity* of Speech, he either did not know, or did not acknowledge him to be a Person in-

Why St Paul might not know the High-Priest.

19 H

vested

(o) Acts xix. 33.

(p) 1 Tim. i. 19.

(q) *Whitby's Annotations* on 1 Cor. xv.

(r) 2 Tim. ii. 18.

(s) 1 Cor. xv. 13, &c.

(t) Ibid. v. 12, 13.

(u) *Whitby* and

Hammond's Annotations on 2 Tim. iv. 14.

(x) Luke xii. 11, 12.

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vested with that Authority. (y) Since the Time of his *Conversion*, which was now about five and twenty Years, he had been seldom at *Jerusalem*, and when he came thither, made but a short Stay; so that he might very well be unacquainted with the High-priest's Person, especially if he had not on, at that Time, the *Vestments* peculiar to his Function, and such as distinguish'd him from ordinary Priests. The Order of the *Pontifical* Succession likewise had been so totally destroyed, and both by the *Jewish Kings*, and *Roman Governors*, the High-priests placed, and displaced so frequently, that a Stranger, just come to *Jerusalem*, might not always know who was the present Possessor of that Dignity.

What he
meant by his
Retraction.

BUT even suppose that St Paul had known that *Ananias* was then in the Chair; (z) yet, as that *Pontiff* is supposed to have obtained his Office by Bribery, the Apostle, who had been taught by his Master *Gamaliel*, that *whoever did so, was neither a Judge, nor deserved to be honoured as such*, might demur to his Title, and say, "I know very well, that a *Ruler of the People* is not to be reviled, but, that the Person, you speak of, is the High-priest, I know not, *i. e.* I do not own, or recognize him to be such, because he obtained that Station in the Church by very indirect Means." Or suppose the Apostle to speak ironically, "I did not know, *i. e.* I did not apprehend, that a Person so far enraged, as to order a Prisoner at the Bar, when going to make his Defence, to be smitten on the Mouth, could possibly be the High-priest. This was a Thing so little becoming his grave and venerable Character, that I verily took him for some common Man, and accordingly treated him with such Language, as the Rudeness of his Insult deserved: But, since you now inform me, that he is, in Reality, the High-priest, I beg Pardon, because,

"be he what he will, *we are not to speak Evil of the Ruler of the People.*" So that in what View soever we take St Paul, there is nothing incongruous in his not knowing the High-priest's Person, nothing abject in the Retraction of his Words to him.

From Acts i.
10. to the
End.

(a) *THEY, that wait at the Altar, in the Jewish Church, were Partakers of the Altar; even so hath the Lord ordained, in the Christian Church, that they, who preach the Gospel, should live of the Gospel; but I have used none of these Things* (says St Paul); and so far were the rest of the Apostles from making any Property of the Money collected, and laid at their Feet, that we find them instituting the Office of *Deacons*, whose appointed Business it was to see the regular Distribution of it among the Poor; which they never would have done, had they preached the Gospel for the Sake of the Advantage, they made of these Contributions. The Truth is, the Ministers of God, in those Days, had no Respect to the secular Emoluments of their Vocation. They could shew

That the Apostles did not make free with the publick Money.
Their Poverty, and what we are to understand by St Paul's Cloak.

(b) *Hands, that had ministered to their Necessities, and to them that were with them.* They made it their Glory, and the chief of their (c) *Reward, that when they preach'd the Gospel, they made the Gospel of Christ without Charge; and St Paul, in particular, had it in his Power to tell the Corinthians, that (d) when he was present with them, he was chargeable to no Man.* Considering then the Narrowness of his Circumstances, and the Bashfulness of his Temper, we may be apt to think, that St Paul might be tempted to leave some small Matters at *Troas*, in order to satisfy his Host, rather than be (e) *burdensome to any; but then the Misfortune is, that this φερόμενος does not always signify a Cloak.* (f) The other Things, which St Paul desires *Timothy* to bring with him, are *Books and Parchments*. The Books are generally supposed to be the Sacred Scriptures of the *Old Testament*; but

as

(y) Flcury's Ecclesiastical Hist. l. i. pag. 80. (z) Grotius, Whithy, and Beaufobre's Annotations on Acts xxiii. 5.
(a) 1 Cor. ix. 13. (b) Acts xx. 34. (c) 1 Cor. ix. 18. (d) 2 Cor. xi. 9. (e) Ibid. xii. 14. (f) Bishop Bull's Sermons, Vol. II.

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as *these* were constantly read in all *Chri-
stian*, as well as *Jewish* Assemblies; there
was no Occasion for sending so far as
Troas, for what might have been had any
where; and therefore we rather think, that
they were some choice Books of *human*
Literature, in which we find our Apostle
a great Proficient, and that the *Parchments*
were his *Adversaria*, or *Common-place-
books*, wherein he wrote down whatever,
in the Course of his Reading, he found
worthy his Observation.

And why it
was proper to
send for it.

Now if, (g) according to some Inter-
preters, the Word *πελὼνς* signifies a *Piece*
of Parchment folded up, it will be indeed
the same Thing with the *μεμβράναι*,
which St *Paul* afterwards mentions; but
then, in this Sense, it not only makes his
Directions to *Timothy* of a *Piece*, as re-
lating to Things all of one Kind, but
makes the Adverb *μάλιστα* (which, with-
out this Supposition, we could not so well
account for) highly pertinent in this Place:
The Parchments, which I left at Troas,
with Carpus, when thou comest, bring with
thee, and the Books, but especially the
Parchments; where the Words *but espe-*
cially, seem naturally to refer to some-
thing mention'd before.

BUT suppose, that this *πελὼνς* does
properly signify a *Cloak*; yet who can tell,
but that this was the very *Penula*, or
Cloak, which St *Paul's* Father received
from the *Romans*, and transmitted to his
Son, as a Mark and Ensign of his being
a *Roman* Citizen, and which (now that
St *Paul* was at *Rome*) he was obliged,
upon all Occasions, (to conciliate the good
Esteem of the People) to appear in. Nay,
suppose, that it was a *common Cloak*, or
Garment made on purpose to defend him
from the Injuries of the Weather; yet
now, that the Winter was approaching,
we can see no Incongruity in his sending
for what he had left behind him in the
hot Season of the Year, to keep him
warm in the *Cold*; tho' we cannot but
admire (h) the modest Poverty of so great

an Apostle, who, rather than be charge-
able to any, orders *Timothy* to bring him
a *poor Cloak*, which he could not well
want, from so remote a Place as *Troas*.

From Acts i.
10. to the
End.

THAT which makes it more difficult
to resolve, what this Contest between
Michael and the *Devil*, concerning the
Body of *Moses*, does properly mean, is,
that this *Piece* of History, to which
St *Jude* alludes, is no where recorded in
the *Old Testament*. We read, indeed, in
the Prophet *Zechariah*, of (i) *Josbua* the
High-priest's standing before the Angel of
the Lord, and Satan standing at his Right-
Hand (which was the Place of him that
impleaded another) to resist him; and that
the Matter of Controversy between them,
was the re-edifying the Temple, and re-
storing the Service of God among the
Jews, at *Jerusalem*, which *Satan* op-
posed: And hence (k) some have argued,
that as the Christian Church is frequently
stiled the *Body of Christ*, by Parity of
Reason, the *Jewish* Church might be
called the *Body of Moses*, and that this is
the Whole, that St *Jude* means. But that
the *Jews*, and their Service, should be
called the *Body of Moses*, or that the
Words in St *Jude* are to be referr'd to
those in *Zechariah*, seems not very proba-
ble, because in that Prophet, there is no
Mention of *Michael*, or of the *Body*, or
Death of *Moses*.

What Michael
and the De-
vil's Contest
about the Body
of Moses
means.

THE Death of *Moses*, and his Burial,
are thus related in the Book of *Deutero-
nomy*. (l) So *Moses*, the *Servant of the*
Lord, died in the Land of *Moab*, and he
buried him in a Valley, in the Land of
Moab, over-against *Beth-peor*; but no
Man knoweth of his Sepulchre unto this
Day: From whence (m) others have ar-
gued, that as *Michael* was appointed by
God to bury the Body of *Moses*, in a
Place so secret, that the *Jews* should never
find it out, the *Devil* opposed the Angel
in this Office, desiring to have his Sepul-
chre known, that, in Process of Time, it
might become a *Snares* to a People, who
were

(g) Hammond's Annotations on 2 Tim. iv. 13. (h) Grotius, in Locum. (i) Zech. iii. 1. (k) Hammond, on *Jude*,
1. Deut. xxxiv. 5, 6. (m) Whitby, Beaufobre, Pool, &c. in Locum.

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were so very prone to Idolatry. This is the most *obvious*, and, considering what Work the Devil has made in the World with the Body of the Saints and Martyrs ever since, may well be esteemed the *truest* Sense of the Passage.

What St Paul's fighting with Beasts at Ephesus means.

St PAUL's *fighting with Beasts at Ephesus*, is a Passage likewise, which is neither mentioned in the *History of the Acts*, nor in (n) the *Catalogue* of his Afflictions; and therefore some have imagined, that this *Fight of his* was nothing else, but the Scuffle, he had with *Demetrius* the Silversmith, and his Companions, *savage Men*, who might better deserve the Name of *Beasts*. But, (o) what ruins this Opinion, is, the Date of the Epistle wherein this Transaction is mentioned, which was written a Year before the Sedition, that *Demetrius* occasioned at *Ephesus*; and therefore others have taken the Words in their *literal* Sense, and so asserted, that St Paul was really exposed to wild Beasts at *Ephesus*, but delivered from them by a Miracle. And for the Support of this, they relate a Story out of an *Apocryphal Book of St Paul's Travels*, frequently mentioned by the Antients, viz. That when *Jerome*, Governor of *Ephesus*, had condemned the Apostle to the wild Beasts, at his Coming upon the Theatre, a *Lion* was let loose at him, which came, and lay down at his Feet, as did several other wild Creatures; that, at the same Time, there fell so violent a Storm of Hail, as killed many of the Spectators; and that, upon the Conviction of two such Miracles, the Governor himself was converted, and baptized.

HOWEVER this be, the *Silence* of the *Apostolick History* can be no just Exception to the *literal* Interpretation, since (p) we find our Apostle, in his second Epistle to the *Corinthians*, relating certain Sufferings, (the same in all Probability with his *fighting with Beasts at Ephesus*) (q) wherein he was pressed above Measure, and

above Strength, despaired of Life, and had the Sentence of God within him, and yet we meet with nothing of this in the whole Compass of the *Acts of the Apostles*.

From Acts i. 10. to the End.

THE like is to be said of the *Thorn in the Flesh*, and the *Messenger of Satan*, to which St Paul, for his greater Humiliation, was submitted, that we have not the least Intimation of them in all the Sacred History: This only we may learn from the *figurative* Expression, that, as (r) the *pricking Brier*, and *grieving Thorn* do, in the *Prophetick* Style, denote a sore Calamity; so may the Expression here signify some sharp Affliction, sent upon St Paul, to keep his Mind humble in the Midst of the many *Revelations*, which God vouchsafed him. But then the Question is, of what Kind this Affliction was?

His Thorn in the Flesh, and Messenger of Satan, what they mean.

SOME are of Opinion, that this *Thorn in the Flesh and Messenger of Satan*, taking them both for one Thing, were (s) the Motions of Concupiscence, and Suggestions of Lust, arising frequently in St Paul: But the Apostle himself contradicts this Interpretation, in telling us, that he had the Gift of *Continence*, and that in so high a Degree, that he wished all Christians, in this Respect, like himself. He was, at this Time, according to the Computation of *Chronologers*, about sixty Years old, and therefore it would be a foul Slur to so great and holy an Apostle, to imagine, that he should burn in so frozen an Age, which uses to extinguish, or at least to allay those Flames in the most unclean Persons. We are told, moreover, that (t) *God cannot be tempted with Evil, neither tempteth he any Man*; and therefore since St Paul acquaints us, that this *Thorn in the Flesh* (be it what it will) was (u) given him by God, and that it was one of (x) those *Infirmities* wherein he took Pleasure, and chose to glory; as it would have been the greatest *Impiety*, for him to have gloried

(n) 2 Cor. xi. 23, &c.

(o) Calmet's Commentary on 1 Cor. xv. 32.

(p) Whitby's Annotations on

2 Cor. i. 10.

(q) 2 Cor. i. 8, 9.

(r) Ezek. xxviii. 24.

(s) Calmet's Commentary on 2 Cor. xii. 7.

(t) James i. 13.

(u) 2 Cor. xii. 7.

(x) Ibid. ver. 9, 10.

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gloried in his impure Motions and Desires, so we cannot see, how the Apostle, by confessing such impure Motions could have defended his Reputation against the Attacks of his Adversaries, which it is his chief Design, in the *latter* Part of this Epistle more especially to do.

OTHERS therefore observing, that this *Infirmity in the Flesh* happened to St Paul, after the Visions and Revelations, whereof he speaks; that it was such an Infirmity, as obstructed the Efficacy of his Preaching, and made his Ministry less grateful and acceptable to others; and that himself complains of the *Corinthians*, and *false Apostles* among them, as represented his (a) *bodily Presence weak and mean*, and his (b) *Speech, or Utterance, contemptible*, have supposed, that St Paul had some Kind of Impediment in his Speech, which God, at this Time, was pleased to send upon him, and which these false Apostles, (whom he calls the *Messengers of Satan*) to his great Sorrow and Disconsolation, made the Subject of their Scorn and Ridicule.

BUT, after all, the most general, and indeed the most obvious Interpretation is, that it was some bodily Disease, very grievous and painful to him, which he aptly calls a *Thorn*, for its Sharpness and Pungency, and a *Thorn in the Flesh*, for the Seat of it, which was his *Body*; and this (according to Scripture-Phraseology) the Apostle calls likewise a *Messenger of Satan*, because all Distempers are in Scripture supposed to be the Punishments of God, which (as it is represented in Job's Case) he permits Satan, as the common *Executioner* on these Occasions, to inflict.

IT may seem a little too nice perhaps, to define the particular Kind of this Disorder; whether it was the Gout, the Stone, a violent Head-ach, or the Falling-sickness, as several of the *Antients* have variously conjectured: But this we know from his own Information, that his Dis-

temper was visible and manifest to all, that conversed with him, such as had an Influence over his Speech, and was a great Disadvantage to him in preaching the Gospel; and therefore he tells the *Galatians*, (c) *Ye know, how through Infirmity of the Flesh, I preached the Gospel to you at first, and my Temptation, which was in the Flesh, ye despised not, nor rejected; for (d) I was with you in Weakness, and in Fear, and in much Trembling, as he tells the Corinthians.* (e) From all which it seems to be very plain, that St Paul had some notorious visible Infirmity in his Body, such as might have exposed him to Contempt with those, who looked no farther than the outward Appearance, and such, as God designed for a Means to keep him humble.

THERE is but one *Obscurity* more; remarked in the Writings of St Paul, viz. concerning the MAN OF SIN, the Son of Perdition; and that is a great Obscurity indeed. The whole Passage runs thus, (f) *Now I beseech you, Brethren, by the Coming of our Lord Jesus Christ, and by our Gathering-together unto him, that ye be not soon shaken in Mind, nor be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Christ is at Hand: Let no Man deceive you by any Means; for that Day shall not come, except there come a Falling-away first, and that MAN OF SIN be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he is as God, sitting in the Temple of God, and shewing himself that he is God: For the better understanding of which Words, we must remember, that St Paul, in his former Epistle to the Thessalonians, speaking of the Resurrection of the Dead, had expressed himself in this Manner: — (g) *This we say unto you by the Word of the Lord, that we, who are alive, and remain unto the Coming of the Lord, shall not prevent**

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End.

What we are
to understand
by the Man of
Sin.

(a) 2 Cor. x. 10.

(d) 1 Cor. ii. 3.

(g) 1 Thess. iv. 15, &c.

(b) Whistly's Annotations on 2 Cor. xii. 7.

(e) Bishop Bull's Sermons, Vol. I.

(c) Gal. iv. 13, 14.

(f) 2 Thess. ii. 1, &c.

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them, who are asleep: For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trump of God, and the Dead in Christ shall rise first. Then we, who are alive, and remain, shall be caught up, together with them, in the Clouds, to meet the Lord in the Air, and so shall ever be with him.

—— But of the Times and the Seasons, Brethren, ye have no Need that I write unto you; for yourselves know perfectly, that the Day of the Lord so cometh, as a Thief in the Night. From these Words, some false Teachers, and pretended Prophets among them, took occasion to infer, that the Day of Judgment was at Hand; that it would certainly come, while the Apostles were yet alive, and before that Generation was passed; which was a Doctrine of such dangerous Consequence to the Peace and Tranquillity of Mens Minds, that the Apostle, in this Part of his second Epistle, sets himself solemnly to refute it. I beseech you, Brethren, by the Coming of our Lord Jesus Christ, and by our Gathering-together unto him; where we may observe, that this is the same Coming, which he had described, in his former Epistle, by Christ's descending from Heaven with a Shout, &c. and the same Gathering-together, which he had specified, by our being caught up together, with Saints newly raised, in the Clouds; and that, consequently, all the Pains, which some Writers have taken to shew, that this Man

of Sin, is to be interpreted of Simon Magus, and the Gnosticks, Mahomet, and his Followers, or the Pope, and his Clergy, &c. are to be look'd upon as Indications of their Prejudices, rather than any Discoveries of the Truth.

BEFORE the Coming of Antichrist, we are told that there must be a great Falling-away, which, though some interpret it of national Revolts from the Roman Empire, is more properly to be understood of a general Defection from the Christian Faith; but, as this Defection has not yet prevailed, we may adventure to say, that this Son of Perdition is not yet come. The true Spirit of Christianity indeed, in a great Measure, is departed from us; but we are not come yet to make an open Renunciation of our Christian Profession, which is the Apostacy here spoken of. Mahomet was a great Oppressor of the Christians, and his Successors compelled vast Numbers to adjure the Name of Jesus; but neither is he the Man of Sin here intended, since it is now above eleven hundred Years from the Time of his first appearing in the World, and yet (b) all Things continue as they were from the Beginning of the Creation, notwithstanding the Scripture-ANTICHRIST was to precede (and not at so vast a Distance to be sure) the Coming of our Lord to Judgment.

WITHOUT concerning ourselves then, with the many * fabulous Accounts, which

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10. to the
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(b) 2 Pet. iii. 4.

* To this Purpose, they tell us, that this Man of Sin, or Antichrist, will be born of a Jewish Family, and come out of the Tribe of Dan, which, as they imagine, is still subsisting in Babylonia; that, being born in Babylonia, he will there lay the Foundations of his Empire, and the Jews, mistaking him for their Messiah, will be the first who will declare for him, acknowledge his Dominion, and enjoy the chief Employments in his Government; that, as soon as he appears, he will begin with attacking the Roman Empire, which, at that Time, will be divided among ten powerful Kings, and having subdued Egypt, Ethiopia, and Libya, will then march to Jerusalem, and there fix the Seat of his Kingdom; that, having made himself Master of the Eastern and Western Empire, he will turn all his Thoughts towards the Destruction of Christ's Kingdom, and the Persecution of good Men, by which Means great Numbers will apostatize from the Christian Faith, and pay their Adoration to him; that the Righteous, under his Persecution, will retire to the Mount of Olives, where they will soon be attacked by this Enemy of God; but, upon their earnest Application to Heaven for Help, God will send Jesus Christ to assist them; that Christ will descend from Heaven, attended by his Angels, and preceded by a Plume of Fire, which nothing will be able to extinguish; that his Angels will give up the Army of the Wicked into the Hands of the Righteous, who will make so great a Slaughter of them, that their Blood shall flow like a Torrent in the Valley; and lastly, that Antichrist will be put to Death in his own Tent, and upon his own Throne, without receiving the least Assistance from any; for to him they apply these Words of Daniel,

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which some of the *Ancients* have given us of the Origin of *Antichrist*, the Nature of his Kingdom, or the Manner of his Extinction; we may, in some Measure, gather from Scripture—— “That, “toward the Conclusion of the World, “some mighty Prince or other will arise, “a Man *monstrous* for his Wickedness and “Impiety, who, by the Power of his “Arms, will conquer a great Part of the “World, and, by the Violence of his “Persecutions, cause great Defections from “the Christian Faith: That, having subdued many Kings, and established his “Religion, (which probably will be *Paganism*) in several Countries, in Time “he will come to forget that he is *Man*, “and accordingly, have his Statues erected in Places of Divine Worship, and “the Prayers of the People addressed to “him, as if he were a *God*: That our “Blessed Lord, provoked with his Pride “and Arrogance, will, at length, bring “upon him such a remarkable Judgment,

“as will put a quick Period to all his
“Pomp and Glory; rescue his Servants
“from his Tyranny and Infatuation;
“and then shall the End of all Things
“come.”

From Acts i.
10. to the
End.

Thus we have endeavoured to clear the Character of the Apostles in general, and more especially of the great *Apostle of the Gentiles*, from the Cavils of the *Impious* and *Profane*; and to answer the principal Objections, which, in the *History of their Acts*, and in the Course of their *Epistles*, are commonly advanced by those who delight (i) in *vain Babblings*, and *Oppositions of Science*, falsely so called; and upon a Review of the Whole, we may take up the Words of St Paul, and say, (k) *If our Gospel be hid, it is hid to them that are lost, in whom the God of this World has blinded the Minds of them, who believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.*

DISSERTATION V.

Of the Prophane History during this Period, viz. from the Birth of CHRIST, to the Completion of the Canon of the New Testament.

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Ant. Christ.
1, &c.

SUCH Parts of the *Jewish History*, as had any Analogy to the Things contained in the *New-Testament*, we have already remark'd in the *Notes* annex'd to this Work; and what we have farther to do, is * to recite some such principal Passages in the *Roman History*, (especially in the Lives of the several *Emperors*, who lived in the *Apostolick Age*) as have any *Connection* with these *Sacred Writings*.

IN our last *Dissertation* of this Kind, we left *Augustus Cæsar* in the very *Zenith* of his Power and Glory; after the Defeat of every *Rival*, in full Possession of the *Roman Empire*; and, upon the Death of *Lepidus*, created *Pontifex Maximus*, or the *High-Priest* of *Rome*. But, toward the Conclusion of his Reign, he met with great Afflictions from his own Family, and especially by his Daughter *Julia*,

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His domestick
Grievances.

niel, He shall plant the Tabernacles of his Palace between the Seas, and the glorious holy Mountains, yet he shall come to his End, and none shall help him, Dan. xi. 45. They, who would know more particularly what is said of Antichrist, may consult Malwenda, de Antichristo, and Calmet's Dissertation upon that Subject, placed before the Epistle to the Galatians.

(i) 1 Tim. vi. 20.

(k) 2 Cor. iv. 3, 4.

* In this whole Narrative we follow the Account, which Dr Echard, in his *Roman and Ecclesiastical Histories*, has given us.

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Julia, who being married to his Wife's Son, *Tiberius*, by her nocturnal Revels and Adulteries, had made herself infamous in the whole City. The Emperor, tho' a *Pagan*, had so great a Sense, not only of the *Scandal*, but of the *Immorality* likewise of her Actions, that he was once resolved to have put her to death; but, upon second Consideration, he banished her to a desolate Island, called *Pandataria*, where he prohibited her the Use of all Sorts of *Delicacies*, and permitted none, without his approved Knowledge of their Lives and *Morals*, to † approach her. Not long after, her Daughter of the same Name, who was married to *L. Paulus*, being convicted of the same Crimes, was banish'd into an Island in the *Adriatick* Sea, called *Tremera*: And, in the Space of a few Years, young *Agrippa*, (his only surviving Grandson by his Daughter *Livia*, whom he had lately adopted for his own) by his extravagant Life, and irreclaimable Vices, became so scandalous to his Family, and so odious to the Emperor, that he banish'd him likewise into the Island of *Planasia*; and afterwards, when ever any Mention was made of him, or the two *Julias*, (whom he usually called by no other Name, than his *Three Biles*, or *Imposthumes*) he would often, with a profound Sigh, say, *Would to Heaven I had lived without a Wife, or died without Children!*

His good
Laws, and
wholesome Se-
verity.

THIS Depravation in his own Family, it may well be presumed, was one Reason for his making such strict Laws against all *Lewdness* and *Adultery*, and concerning *Marriages* and *Divorces*. Great Numbers, of the *Equites* more especially, had taken a Resolution against Marriage, not

out of any Kind of *Virtue*, or *Abstinence*, (as he told them) but from a *Looseness* and *Wantonness*, which ought never to be encouraged in any Civil Government: And therefore, having highly commended those, that were married, and increased the Rewards of such, as had Children, he imposed severe *Fines* upon single Persons, in case they did not marry in the Space of a Year; yet, to shew that he would discourage nothing, that had the Appearance of *Virtue*, he gave considerable Rewards to such Women, as had vowed *perpetual Virginity*: But, that no publick Promoter of *Looseness* might escape his Censure, he, soon after this, banished his favourite *Ovid*, the celebrated Poet, into *Pontus*, for his amorous *Epistles*, and his *Art of Love*, the Softness of which was thought capable of enervating, and corrupting a larger Empire, than that of the *Roman*.

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Ant. Christ.
1, &c.

AUGUSTUS, as *Pontifex Maximus*, His Actions in Honour of Christ. had examined into the Books of the *Sibylline* Prophecies, (1) as we said before. Those, that were *genuine*, he repositied in the *Capitol*, but the *spurious* he condemned to the Flames: And 'tis generally supposed, that, upon his Perusal of these Prophecies, foretelling the Appearance of a greater Prince, to whom all the World should pay Adoration, he utterly refused the Title of *LORD*, which the People unanimously offered him: And this, by the bye, gave some Sanction to the Story mentioned by *Suidas*, viz. that *Augustus* sending to the *Pythian* Oracle, to enquire who should succeed him, was answered by the Dæmon, *That an Hebrew Child, Lord of the Gods, had commanded him to return to Hell, and that no farther Answer was to be expected*

† Some time after this, the People of *Rome*, whether out of Love to the Emperor, or Respect to his Family, earnestly petitioned him to recall his Daughter *Julia*; but he answered them, *That Fire and Water should sooner meet, than they two*. Nay, his Concern and Resentment in this Matter were so great, that, when he understood that *Phæbe*, one of his Daughter's Confidants, had hanged herself, he protested openly, *That he had rather have been Phæbe's Father, than Julia's*: Yet, after five Years strict Confinement, the People, in a manner, compelled him to allow of her Removal from the Island into the Continent, where she liv'd, till after the Emperor's Death. But her Husband *Tiberius* had not long obtained the Empire, before her annual Pensions were stopp'd, and she, depriv'd of all Hopes, or Assistance, died in extream Want and Misery: An End not unsuitable to one, who had so vilely debased herself, and so publickly scandaliz'd the noblest Family in the World. *Richard's Roman History, in the Life of Augustus.*

(1) Vid. page 1196.

A. M.
4008, &c.
Ann. Dom.
4, &c.

Appointing
Tiberius his
Successor.

expected; whereupon he erected an Altar, in the Capitol, *Primogenito Dei*, to the *First-born of God*.

HOWEVER this be, 'tis generally agreed, that, in the same Year, wherein he refused the Title of LORD, he appointed *Tiberius* for his Heir, partly thro' the prevailing Solicitations of his Wife *Livia*, and partly from the Hopes, he had conceived, of his Virtues outweighing his Vices; but, at the same Time, that he did this, he obliged *Tiberius* to adopt *Germanicus*, the Son of his Brother *Drusus*, a Youth of great Virtues, and surprising Excellencies, which soon raised the Envy of *Tiberius*, and, not long after his Accession to the Empire, procured the other's Ruin.

His Death.

THE last Thing, which *Augustus* did, as *Pontifex Maximus*, was the Regulation of the *Roman Calendar*, which, with us, continues in Use to this Day, tho', in some Countries, the *Alteration*, which *Pope Gregory XIII.* made in it, is observed. At length, being near *Capua*, where he found himself dangerously ill, he sent for *Tiberius*, and his most intimate Friends and Acquaintance, to whom he recommended many wise and useful Things; and, being minded to leave the World with the Triumphs of a *Pagan Philosopher*, he called for a Looking-glass, caused his Hair to be combed, and his wrinkled Cheeks to be smoothed up, and then, as an *Actor* upon the Stage, asked his Friends, *Whether he had played his Part well?* And, upon their answering *Yes*, he cried, *Plaudite!* and so expired in the Embraces of his beloved Wife *Livia*, bidding her remember their Marriage and Farewel.

Character,
and Honours
paid him.

THUS died the great *Augustus*, in the 75th Year of his Age, and 41st of his Reign, to the inexpressible Grief of all his Subjects. He was a Person of the highest Learning and Eloquence, and the most amazing Wisdom and Sagacity; one who had conquered greater Difficulties, met with greater Success, completed greater Designs, and establish'd a greater Empire, than any Prince in the *Universe*:

and therefore we may less wonder, that, according to the *Pagan Superstition* of these Times, after his Death, we find Temples erected to him, Divine Honours decreed him, and a large Sum of Money given by his Wife *Livia* to *Numerius Atticus*, a Senator, for having sworn (as *Proculus* had formerly done of *Romulus*) that he saw him *ascending into Heaven*.

THE Romans, during the Administration of *Augustus*, had all the Happiness of a free People, and were restrained from nothing but those Mischiefs, which a corrupted Liberty produces; but, shortly after his Death, they met with great Alterations, and a quite different Treatment from his Successor *Tiberius*, whose only *Wisdom* consisted in a *mysterious Slyness* and *Suspicion*, and his *Policy* in continued Artifices and Diffimulation.

The Reign of
Tiberius.

IN the Beginning of his Reign however, he made a great Show of Modesty and Affability, and performed many laudable Actions towards the Reformation of Mens Lives and Manners. He regulated the Licentiousness of the *Theatre*; banished the *Astrologers* and *Magicians* from *Rome*; restrained the *Delicacies* of Eating-houses and Taverns; severely punished the Looseness of young People of either Sex; and administered Justice with great Exactness and Diligence; but afterwards, giving a loose to his depraved Temper and Inclinations, he became guilty of all Kinds of Enormities and Oppressions, and proved one of the most subtle and designing Tyrants in Nature; so that Historians have observed of him, that he never spake as he thought, nor shewed any Inclination for what he desired; that he looked sullen on his Friends, and cheerful on his Enemies; was fair to those he designed to punish, and severe to those he proposed to pardon; for his standing Maxim was, that a *Prince's Mind should be known to no Man*: In short, that he was a most exquisite *State-juggler*, a most jealous and barbarous Governor, a Debaucher of the *Roman Empire*,

His good Government at first, and vile Character afterwards.

A. M.
4023, &c.
Ann. Dom.
19, &c.

His murdering young Agrippa, and Germanicus.

a Corrupter of all that was good, and an Introducer of all that was bad and abominable in it.

AT his first Accession to the Empire, he ordered young *Agrippa*, whom *Augustus* banished, to be murdered, and then published a Report, *That this was done in Obedience to the particular Order of the late Emperor, who had given charge to the Centurion, that guarded him, to dispatch him, upon the first Intelligence of his Death*; and, having, by the Assistance of *Piso*, and his Wife *Placina*, poisoned *Germanicus*, whose Virtues he dreaded, and whose Right to the Succession, as well as his Esteem with the People, might possibly (as he thought) give him some Disturbance, he now began to pull off the Mask, and to appear more barefaced in his vicious Actions, tho' not so open in his tyrannical Designs.

His Endeavour to have Christ canonized.

IT was a common Thing at this Time, for Governors of Provinces, to make Reports to the Emperor of all remarkable Events, that happened in the Places under their Jurisdiction; and therefore *Pontius Pilate*, being now Governor of *Judea*, wrote to *Tiberius* on Account of our Blessed Saviour's Passion and Resurrection, (which came to pass in the third Year of his Government) of the Miracles, which were perform'd by him, and by others in his Name; of the Multitude of his Followers, which daily increased; and of the Opinion, which generally prevailed, *that he was a God*: Whereupon *Tiberius* made a Report of the whole Matter to the Senate, and proposed to them, that *Christ* might be admitted into the Number of their Gods. But the Senate, not liking the Motion, and alledging an ancient Law, which gave them alone the Superintendence in Matters of Religion, not only refused to canonize him, but, by an Edict, commanded, that all *Christians* should be banish'd the City; which, when the Emperor understood, he, by another Edict, threatened Death to any, who dared to accuse the *Christians*, and, in all his Reign, would not permit, at least not

promote, any Persecutions against them, which is so much the more wonderful, considering his natural Inclination to Cruelty.

FOR, beginning now to act openly, he treated his Subjects as *Enemies*, because the Vileness of his Conduct had given them sufficient Occasion to be so. Many of the principal and noblest Persons in Rome he condemned, and confiscated their Estates upon very light, and frivolous Pretences; nor could any Man, however virtuous and cautious, account himself safe, because, tho' he might possibly escape the false Reports of *Spies* and Informers, yet he had Reason nevertheless to stand in Fear of the very Imagination of the Emperor. To retain an innocent Remembrance of *Liberty* was interpreted a Purpose to re-establish the *Commonwealth*: To testify a Concern for the *Glory* of the Empire, a secret Desire to gain it. To praise *Brutus* and *Cassius* was a capital Crime. To speak well of *Augustus*, a dangerous Offence. *Simplicity* of Discourse was thought an Indication of evil Design; a discreet Silence concealed mischievous Intention; Joy was the Hopes of the Prince's Death; *Melancholy*, an envying his Prosperity; and *Fear*, the just Apprehensions of a guilty Conscience: So that, to speak, or to be silent, to be glad, or grieved, to be fearful, or assured, were all Crimes, and very often incurr'd the most exquisite Punishments; for he generally executed his Fury with such extreme Severity, that he esteemed it a Favour, and an Act of Mercy, to put Persons to Death in an ordinary Way.

A. M.
4040, &c.
Ann. Dom.
36, &c.

His Cruelty, and the People's miserable Condition under him.

THUS miserable were the Romans under the arbitrary Government of a most outrageous Tyrant, till, by his Gluttony, Drunkenness, and Lusts, which raged more violently at an Age, when Nature (one would think) should have cured them, finding his Strength impaired, he removed from Place to Place, and at last settled in a Promontory of *Misenum*; where, after several Consultations with his Favourite *Macro*,

His appointing Caligula his Successor.

A. M. 4041, &c.
Ann. Dom. 37, &c.
Macro, he named *Gaius Caligula*, the only surviving Son of *Germanicus*, together with a young Grandson of his, called *Tiberius*, to be his Successors; and 'tis probably conjectured, that he named the former, in Hopes that his Vices would efface the Memory of his own Wickedness, and his known Cruelty extinguish the whole *Roman Nobility*; for which Reason he was frequently heard to say, *that in Caligula he had brought up a Serpent for the People of Rome, and a Phaeton for all the rest of the World.*

His Death.

DURING his Illness, his Spirit sensibly declined; but his Diffimulation was as strong as ever in carrying on the Humour of his former Luxury and Debaucheries, and in despising all *Physick*, 'till his Weakness was discovered by *Charides*, a famous Physician, who, under Pretence of kissing his Hand, felt the Defect in his Pulse. This the crafty Prince immediately perceiving shortly after dissembled such *Faintings*, as made all the Company think him dead, and begin to make their Court to the new Emperor; but, as he recover'd again, to the great Surprise, and almost Confusion of *Caligula* and *Macro*, they soon found Means to dispatch him, in the 78th Year of his Age, and the 23d of his Reign, either by Poison, or smothering him in the Bed-cloaths, to the no small Joy and Satisfaction of all the *Senate*, and People of *Rome*.

The Reign of Caligula. His good Government at first.

CAIUS, who was surnamed *Caligula*, from his wearing the military *Buskin*, called *Caliga*, in his Youth, began his Reign with all the Clemency and Regularity imaginable. He caused the famous Models and Institutions of *Augustus*, which had been disused by *Tiberius*, to be revived. He began to reform many Abuses in the State, and severely punish'd corrupt Governors, of whom he banish'd *Pontius Pilate* to *Vienne* in *Gaul*, where he afterwards killed himself. He took a strict View of the *Equites*, and put all such to publick Shame, as were guilty of any infamous Crime. He punished

with Death the *Spintriae*, those abominable Inventors of unnatural Pollutions; whom his Predecessor greatly encouraged. He remitted several Impositions invented by *Tiberius*, and was so popular, that he endeavoured to restore the antient Method of electing Magistrates by the *Suffrages* of the People.

BUT, in a short Time, all these promising Qualities vanished: His Care for the Publick was laid aside; and, by giving a full *Loose* to his furious Passions, he soon became such a Monster, in all Manner of Wickedness, as the World never heard of before. He was so proud, that he impiously assumed divine Honours, and had a Temple dedicated to his own Divinity; so prodigal, that he consumed above fifty Millions of our Money in a few Months Time; so brutish, that he committed Incest with all his three Sisters, and suffered no Lady of Distinction to escape his Lust; and so tyrannical, that he wished the *Roman People* had but one Neck, that he might dispatch them all at one Blow. In short, he was so superlatively wicked, as to occasion this Reflection of *Seneca*, viz. *That Nature seemed to have brought him forth on purpose to shew, what was possible to be produced from the greatest Viciousness, supported by the greatest Authority.*

HIS assuming the Title of *Optimus Maximus*, with other Epithets of Honour, which the *Romans* gave only to their great God *Jupiter*; and, because he would be reputed a real *Jupiter*, his Inventions to imitate Thunder and Lightning; his instituting a Set of Priests to officiate in his Temple, who daily sacrificed Peacocks, Pheasants, and the most rare and delicate Fowls, that could be procured; and, what is more, his becoming a Priest himself, and admitting his Wife, and his Horse to be Fellow-priests with him; his falling in Love with the Moon, and, as if she had been a fine Lady, inviting her to his Bed, to taste of the Pleasures of his Embraces; and his deifying his Sister *Drusilla* after her Death,

A. M. 4042, &c.
Ann. Dom. 38, &c.
But manifold Vices, Follies, and Extravagances, afterwards.

A. M.
4044, &c.
Ann. Dom.
40, &c.

Death, and making her a *Goddeſs*, whom, all his Life long, he had made his *Harlot*; his barbarous Cruelty, as well as impious Love to thoſe of his own Family; his uſing his Grandmother *Antonia* ſo inhumanly, that ſhe poiſon'd herſelf; murdering his Co-heir *Tiberius*, merely for uſing a ſweet Powder; and almoſt all his own Kindred, except his Uncle *Claudius*, whom he preſerved only for a Laughingſtock; his condemning Perſons of the beſt Rank and Quality to dig in the Mines, or to repair the Highways; his caſting great Numbers of old infirm Men, and poor decrepid Houſe-keepers to the wild Beaſts, to rid the State of ſuch *unprofitable* Members, and his cauſing all publick Granaries to be ſhut up, that ſuch, as eſcaped the wild Beaſts, might periſh by Famine; his ordering large Pillars and Towers to be built in the Bottom of the Sea; Mountains to be levelled, Plains and Valleys to be elevated, and * a wonderful Bridge, of above three Miles and an half in Length, to be carried from the Point of *Baiæ*, to the oppoſite Shore of *Puteoli*; and, above all, his famous Expedition into *Batavia*, or *Holland*, where he enriched his Army with *the Spoils of the conquered Ocean*, as he call'd them; *i. e.* with *Cockle-Shells* and *Muſcle-Shells*, which he ordered them to gather in their Helmets, and,

after having made a pompous Oration to them, (wherein he extolled their noble Atchievements upon this Occaſion) his cauſing a lofty Town to be erected on the Sea-side in Memory of this great Victory; theſe, and a Thouſand more vile Extravagances, and monſtrous Cruelties, recorded at large in the Hiſtories of his Life, made him ſo very odious and contemptible to his Subjects, that many began to conſpire againſt him, but all *ineffectually*, until *Caiſius Chæreas*, an Officer of his Guards, reſolved upon it; and, having communicated his Deſign to ſeveral *Senators*, *Equites*, and others, waited only for a fit Opportunity to put it in Execution.

BELONGING to the Palace there was a private *Gallery*, through which the Emperor uſually paſſed to ſome *Baths*, not far diſtant. Here *Chæreas*, with his Associates, met him, and, after ſome ſhort Salutation, gave him a mortal Stab, crying out, *Tyrant, think upon this*; at which Inſtant the reſt of the Conſpirators ruſhed in, and gave him no leſs than thirty Wounds, before they had diſpatched him.

THUS died *Caius Caligula*, in the 29th Year of his Age, and the fourth of his Reign, by his prodigious Enormities having juſtly pulled down the Vengeance of Heaven

A. M.
4045, &c.
Ann. Dom.
41, &c.

The Conſpiracy againſt him, and his Murther.

* To ſhew his Power and Greatneſs, and that he was able to walk upon the *Sea*, as well as the *Land*, he ordered an infinite Number of Ships to be ſecured in all Parts, and many others to be new-built, and all to be brought into the Bays of *Baiæ* and *Puteoli*, in *Campania*, about 90 Miles from *Rome*. Theſe Ships, being placed in two Rows, in the Form of a *Creſcent*, were faſtened, and moored together with Anchors, Chains, and Cables, to make them firm and ſecure; and over theſe were laid vaſt Quantities of large Planks and Boards, covered over with ſo much Earth, as made it look like firm Ground, or one of the Streets of *Rome*. For, upon this Bridge he built Houſes and Lodgings, for the Reception of himſelf and his Followers, and by Pipes conveyed freſh Water from the Land, to ſerve the Occaſions of his *Revels*. When this was done, he, and all his Court, with prodigious Throngs of all Sorts of People, repaired thither, where, after ſome ſolemn Sacrifices to the Gods, he, proudly adorned with ſtately Robes of Gold and Pearl, ſitting on Horſe-back, with a *Civic* Crown, and *Alexander's* Breſt-plate, accompanied with the great Officers of his Army, and all the Nobility and Gentry of *Rome*, entered at one End of the Bridge, and, with an awful Majeſty, rode to the other. After this, lodging all Night upon the Bridge, he cauſed ſuch an infinite Number of Torches, Lanthorns, and other Lights to be placed on all Parts of the Work, as gave him Occaſion to boald, *That he had turned the Night into Day, as well as the Sea into Land*. The next Day he rode over the Bridge in his *triumphant* Chariot, with *Darius*, an Hoſtage of *Parthia* attending, and followed by a mighty Train of other Chariots, and all his Soldiers in bright Armour; which when he had done, he aſcended a Roſtrum, and there made a ſolemn Oration in Praise of his own great Attempt; and (that he might perform ſomething more memorable before he left the Bridge) he ordered great Numbers of the Multitude to be caſt into the Sea; and when they laid hold on Rudders, or any Thing that might ſave their Lives, commanded them to be thruſt off, ſo that they all periſhed without Remedy: After which he returned Home in a magnificent Manner, for having ſurmounted (as he thought) the very Order and Laws of Nature. *Richard's Roman Hiſtory, in the Life of Caligula.*

A. M.
4045, &c.
Ann. Dom.
41, &c.

Heaven upon himself and his Family ; for (that his whole Race might be extinguished) his Wife *Cæsonia* was, at the same Time, stabbed by a *Centurion*; and his only Daughter, then an Infant in the Cradle, had her Brains dashed out against a Wall ; and that, if possible, both his Name and Features might be forgot in future Ages; his Money, by a Decree of the Senate, was melted down.

*The Reign of
Claudius.*

UPON the Death of *Caligula*, the City was much divided. The Nobility were for restoring the *Roman Liberty*, the Commons for electing a new Emperor, and the Army joined with the Commons ; but who to nominate to this Dignity, they were at a Loss, till some of the Soldiers, searching about for Plunder in the Palace, chanced to espy *Caligula's* Uncle *Claudius* hid in an Hole, for Fear of his Life, whom they brought into the Camp, and instantly proclaimed Emperor. The Senate, hearing of this, sent a *Tribune of the People* to advise him *to submit to their Establishment, and not disturb the publick Peace with his Pretensions* ; but, at the Instigation of *Herod Agrippa*, King of *Judea*, who was then at *Rome*, he refused to comply, and, in a few Days, by the Clamours of the People, and Menaces of the Soldiers, the Senate was so wrought upon, that, considering him as nearer allied to the Empire than any other, (being both Uncle to *Caligula*, and Brother to *Germanicus*) they agreed to make him Emperor, and shortly after confirmed that Title to him.

His good Government at first.

CLAUDIUS was now in the fiftieth Year of his Age ; but, either upon Account of his *bodily Distempers*, or the *natural Stupidity* of his Mind, he was ever, till this Time, judged incapable of any publick Office in the State ; however, by the good Acts, which he did in the Beginning of his Reign, it seemed, as if he had cured the Infirmities of his Body, and, in some Measure, corrected those of his Understanding too. He disannulled the cruel Edicts made by *Caligula*, and com-

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manded all, who were unjustly confined, either in Prison or Banishment, to be set at Liberty. In his Honours and Titles he shewed himself modest and temperate, and, upon severe Penalties, forbade all Persons to *sacrifice* to him, as they had done to *Caligula*. To his Enemies, and the Opposers of his Election, he shewed himself merciful, and passed a general Act of Indemnity for all past Crimes ; only, for a publick Example, and to terrify others from the like Attempt, he ordered *Cbæreas*, and some other Conspirators (who died all with great Resolution) to be executed. He took more than ordinary Care, that the City of *Rome* should be continually furnished with all Sorts of Corn and Provisions, by securing the Merchants against the *Pirates* at Sea ; and, that it might want no Supply of Water, he made a famous *Conduit*, or *Aqueduct*, called after his own Name, which, both for Statefulness of Workmanship, and the Plenty of Water it conveyed, at forty Miles Distance, through great Mountains, and over stately Arches in Vallies, far surpassed any Work of that Kind in all *Italy*.

BUT it was not long, before this Emperor begun to lessen his Care and Concern for the *Publick*, and to give himself up to his gluttonous Disposition, and passive Stupidity ; so that his Freed-men and Favourites, (together with his *libidinous Wife, Messalina*) imposing upon him as they thought fit, became the most intolerable Oppressors and Tyrants ; inflicting innumerable Deaths, and other Cruelties ; selling Governments and Dignities ; and issuing out Pardons and Penalties, without his Knowledge. The Truth is, he was so cowardly and fearful, that, when a Rebel, named *Camillus*, commanded him by Letter to resign his Empire, he was in a Disposition to have done it ; so blind and incogitant, that his Empress *Messalina* married herself to another Man, in his Life-Time, and almost in his Presence ; so stupid, that, when the News of her Execution was brought him, he shewed not the least Token of Joy, Sorrow, or

A. M.
4045, &c.
Ann. Dom.
41, &c.

*His Indolence,
and sad Stupidity
afterwards.*

19 I.

any

A. M.
4052, &c.
Ann. Dom.
48, &c.

His Marriage
to Agrippina,
and adopting
her Son.

any other human Passion or Affection; and so prodigiously *forgetful*, that he frequently asked, and sent for such Persons, as he had executed the Day before.

AFTER the Death of the infamous *Messalina*, the Emperor married his own Niece *Agrippina*, a Woman of a vast Spirit, and unbounded Ambition, who soon prevailed with her Husband, even to the Prejudice of his own Son *Britannicus*, to adopt her Son *Domitius*, under the Name of *Claudius Nero*, and to confer on her the Title of *Augusta*. Upon her Advancement to this Dignity, it was not long before she procured the Deaths of several Ladies of the highest Rank, who had been her Rivals in marrying the Emperor, and became so very zealous for her Son's succeeding in the Empire, that, when she was told by some Oracle, or *Augur*, that *her Son should be Emperor indeed, but would certainly be the Cause of her Death*, her Answer was, *Let him, so he does but reign*.

His Death by
Poison.

IN a few Years however, the exorbitant Power, which she assumed, gained her the Envy and Hatred of the Emperor's Favourites, and the Disesteem of *Claudius* himself, who, notwithstanding his strange *Insensibility*, began now to repent of his Marriage with her, and the Adoption of her Son. This *Agrippina* soon discovered by his unusual Favours to his Son *Britannicus*, and by what accidentally dropt from him, when heated with Wine, *viz. That he had been very unfortunate in his Wives, but that none of them had escaped unpunished*. Whereupon she determined with herself to procure his Death by Poison; but what Kind of Poison to make choice of, was the Question. A strong Poison she thought might make her Villainy too apparent, and a slow one might give the Emperor Opportunity of discovering so much of her Practices, as to prevent her Son's Succession; and therefore she resolved upon such a *Potion*, as would distract his Senses, and not too suddenly end his Life. For this she wanted not her *Assistants*, who

infused the Poison into some *Mushrooms*, a Dish which the Emperor loved beyond measure; but, finding that this only made him sick, she sent for her own Physician, named *Xenophon*, who, under the Pretence of making him vomit, (as his Custom was to do after his *gluttonous* Debauches) thrust a poisonous Feather down his Throat, which, in a short Time, ended his Life, in the 64th Year of his Age, and the 14th of his Reign.

A. M.
4057, &c.
Ann. Dom.
53, &c.

As soon as *Claudius* was dead, *Agrippina*, as one overwhelmed with Extremity of Grief, embraced *Britannicus* in her Arms, calling him *the dear Image of his Father's Face*, and, by many Artifices, detained him, and his two Sisters, *Antonia* and *Oetavia*, in the Chamber, placing a strong Guard at every Door and Passage, till all Things were made ready for her Son's Advancement; and then the Palace Gates being suddenly set open, *Nero*, accompanied with *Burrhus*, Prefect of the *Prætorian* Guards, went out to the *Cohort* then in waiting, who, at the Command of *Burrhus*, received him with loud Acclamations, (though not without some Enquiries after *Britannicus*) and carried him in a Chariot to the rest of the Troops, and they, upon his Promise of a *Donative*, (according to the Example of his Predecessors) saluted him *Emperor*, which was shortly confirmed by the *Senate*, and acknowledged by the *Provinces*.

The Reign of
Nero.

NERO, though but 17 Years of Age, began his Reign with the general Joy and Satisfaction of the City; for, promising to govern according to the wise Rules and Institutions of the great *Augustus*, he, at first, both in Words and Actions, shewed himself just, liberal, and merciful. He conferred Favours, and distributed large Sums of Money among the People, and *Prætorian* Soldiers. He moderated the Impositions and *Tributes* of the Provinces; assigned *Pensions* to decayed Senators; used all Men with such Humanity and Courtesy, and, in the Execution of Justice, shewed such Clemency and Pity,

His good Government at first.

A. M.
4058, &c.
Ann. Dom.
54, &c.

Pity, that it seemed as if Heaven had sent the *Romans* such a Prince, as they desired; as indeed, for the first five Years of his Government, it was so good, in all Respects, that the famous Emperor *Trajan* was afterwards wont to say, that, *for that Space of Time, all Governments came short of this*: But this, in a great Measure, is to be imputed to the wise Conduct of *Burrhus* and *Seneca*, who were the young Emperor's Guides and Governors, in equal Authority, and bearing equal Share in their different Faculties; *Burrhus*, in military Discipline, and Gravity of Manners; and *Seneca*, in Precepts of Eloquence, and courteous Demeanour.

His Vices, and
mad Extrava-
gances af-
terwards.

As *Nero* increased in Years, so his Vices and Extravagances became more conspicuous: For, having poisoned his * Predecessor's Son *Britannicus*, taken *Papæa Sabina* from the Bed of her Husband *Otho*, first divorced his Wife *Octavia*, and afterwards put her to Death, murdered his † Mother *Agrippina*, and (as some imagine) poisoned his Governor *Burrhus*, he thought himself now free from all Restraint. He therefore gave the Reins to his brutal Appetites, and abandoned himself to all Kinds of Extravagances and Vices, such as were never practised by a Prince, and scarce conceived by any Man. His running about the City by Night, disguised in the Habit of a *Slave*, with his lewd Companions, enter-

ing *Taverns* and infamous Houses, and there committing what Outrages he thought fit; his debasing himself so far, as to become a common *Singer*, *Musician*, and *Stage-Player*, frequently acting a Part before the whole City, and procuring great Numbers of Noblemen and Ladies to be present when he acted; his professing the Art of a *Charioteer*, taking a Journey as far as *Peloponnesus*, on purpose to run in the *Olympick Games*, and, at his Return to *Rome*, entering the City in *Triumph*, surrounded with *Musicians* and *Players*, brought from all Parts of the World: These were excusable Follies, in Comparison to the monstrous Extravagances, which he afterwards fell into, when, having attired himself in the Habit of a *Woman*, and a *Bride*, he was first wedded to one of his abominable Companions, named *Pythagoras*, and, after that, became an Husband to a Boy, called *Sporus*, whom he first *emasculated*, and then clothing him with all the Ornaments of an *Empress*, accompanied him in all the most publick Places.

A. M.
4060, &c.
Ann. Dom.
56, &c.

NOR was his Cruelty less exorbitant, than his Lust: For, upon the Discovery of a Conspiracy, which *Caius Piso*, and some other great Men, had formed against him, he put vast Numbers to Death, Noble and Ignoble, Guilty and Innocent, among whom (besides *Piso*, the Head of the Conspiracy) died *Lucan*, the famous Poet,

His Cruelties,
Murthers, and
Burning of
Rome.

* The Occasion of *Nero's* doing this, is said to be some furious Menaces, his Mother *Agrippina* made him, which put him in great Fear of a *Competitor* at least, if not of the Loss of his Empire; and therefore, to free himself from all Jealousies, he ordered a Poison for *Britannicus*; but this proving *ineffectual*, he had recourse to a stronger, which was cunningly administered to the young Prince in a publick Banquet, and so suddenly spread through his Veins, that, at once, his Speech and his Spirits forsook him. While the Spectators were all amazed, *Nero*, leaning unconcernedly on the Table, assured the Company, *That it was usual for him to be seized with such Epileptick Fits, so that they need not doubt his Recovery*; whereupon the rest, for different Ends and Purposes, dissembled their Griefs, and, after some Silence, the Mirth of the Banquet began again: But *Britannicus* in the mean time died, and was privately buried that same Night. *Echard's Roman History*, in the Life of *Nero*.

† After that *Nero* was resolved upon his Mother's Death, he attempted first to poison her; but, by reason of the *Antidotes* and *Preservatives*, which she took, *Poison* proved *ineffectual*. Then he endeavoured to drown her; but she having the good Luck to escape, even when several of her Company perished, he at last caused a Report to be spread, that she had conspired to take away his Life, and so sent certain *Tribunes* to murder her; and Authors generally say, that, upon their approaching, and unsheathing their Swords, she shewed them her Belly, crying, *Strike me here; since this Part hath deserved it, for having conceived, and brought forth such a Monster as Nero*, and immediately expired with the Wounds she received. *Echard, ibid.*

A. M.
4064, &c.
Ann. Dom.
60, &c.

Poet, who hated *Nero*, for his forbidding him to publish his Verses; * *Seneca*, the Philosopher, and Tutor to the Tyrant, who, though not convicted of any Treason, was commanded to die; and the *polite*, but † impure *Petronius*, who had been a great Assistant to *Nero* in his extravagant Pleasures. Nay, so sanguinary was he in his Temper, that, without any Manner of Provocation, he put many eminent Persons to Death, as *Rubellius Plautus*, only for being of the *Julian* Family, and another, named *Pallas*, merely for being rich; a Crime, for which many suffered in those Days! And, to compleat all his Wickedness, having set the City of *Rome* on fire, which, with infinite Satisfaction he beheld, and sung all the while the Destruction of *Troy* in Derision, he nevertheless, out of Hatred to the *Christians*, accused them of the Fact, and thereupon proceeded against them as *Incendiaries*, raised the first general Persecution, and put great Numbers of them to the most exquisitely cruel, and ignominious Deaths.

THESE, and many more bloody and tyrannical Proceedings had, by this Time, worn out the Patience of the *Romans*, and made all Men press for a Revolution. *Vindex*, Commander of the Legions in *Gaul*, was the first, who began the Revolt. He publickly protested against the Govern-

ment of *Nero*, and proclaimed *Sergius Galba*, who, at that Time, was Governor of Part of *Spain*, Emperor. * *Galba*, joining in the Enterprize, and taking the Empire upon him, procured the Revolt, not only of the Armies in *Spain*, but of the Legions in *Germany* and several other Places, who unanimously declared against the present Emperor.

THESE Proceedings drove *Nero* to the utmost Rage and Despair, and put him upon a Design, the blackest and most barbarous, that ever Man imagined. He resolved to massacre all the Governors of Provinces, and Commanders of Armies, under the Pretence of Conspiracies; to destroy all exiled Persons, lest they should join with the Revolters; to murder all the *Gauls* in *Rome*, as Favourers of their Countrymen; to poison the whole Senate at an Entertainment; to burn the City again, and to turn out wild Beasts among the People, to prevent their extinguishing the Flames: But he found himself unable to effect these Designs. All Mankind fell from him, and forsook him; which made him become as servile, as before he was tyrannical. Nay, the Senate, having met together, pronounced him a mortal Enemy to the State, and solemnly condemned him to die *More Majorum*, which was to have his Body stripped naked, his Head made fast in a Pillory, and so

A. M.
4068, &c.
Ann. Dom.
64, &c.

His black and bloody Designs, and Death.

* He being commanded to die, cheerfully undertook it, but was obliged to seek Death several Ways; for he had so macerated himself with Abstinence, that he could not bleed, and Poison would have no Operation upon him: But at length, entering a Bath, he was filled with the Fumes, (discouraging even to the last, according to his usual Eloquence) of the most excellent Things, which, being taken from his Mouth, were afterwards published. Such was the Death of the great Philosopher *Seneca*, which some have thought a just Judgment upon him, for living so contrary to his Writings, and for educating his Pupil no better. *Eichard's Roman History*, in the Life of *Nero*.

† His Death was the most remarkable in the World, and most resembling the whole Course of his Life. In it he proceeded with all imaginable Unconcern, opening his Veins, and closing them as he thought fit, discoursing with his Friends, not of serious Matters, or the Immortality of the Soul, but of light and pleasant Things, and all the Time, attending to soft Verses and delicate Love-Songs. *Eichard*, *ibid*.

* There is something so lively in some Part of the Speech, which *Galba* made to his Army upon this Occasion, that is well worthy our Observation. ——— “ It grieves me to say, but it hinders not every Man from seeing, that no Slave, under the severest Master, ever endured a Year of harder Service, than we have so many under *Nero*. What Kind of Exaction has he not used to supply with Extortion, what he hath spent with Shame? What Kind of Cruelty has he not practised? How has he wallowed in the Blood of his Father, his Brother, his Mother, his Wife, his Master, and all who are valiant and virtuous in the Senate, City, or Provinces, without any Distinction of Age or Sex? All which cry for Vengeance upon such a Prince: A Prince! No, an Incendiary, a Singer, a Fiddler, a Player, a Carter, a Cryer; no Prince, nay, no Man, having a Man to his Husband, and a Man to his Wife; but a Monster of Mankind!” *Eichard*, *ibid*.

A. M.
4072, &c.
Ann. Dom.
68, &c.

so to be scourged to Death. When *Nero* understood this, he snatched up two Daggers, and, after many inglorious Sighs and Tears, and some whining Complaints, *what a rare Artist the World in him would lose*, by the Assistance of *Epaphroditus*, his Secretary, he wounded himself so, that he died shortly after, in the thirty-second Year of his Age, and fourteenth of his Reign.

The Reign of
Galba.

THE Death of *Nero* occasioned an universal Joy and Satisfaction in *Rome*; and, as *Galba* was esteemed a Person of great Wisdom and Valour, and had been elected by the two Armies in *Gaul* and *Spain*, the People unanimously agreed, and the Senate, in a short Time, consented to create him *Emperor*, though he had no Affinity or Alliance with the Family of the *Cæsars*, either by Blood, or Adoption.

The Report of
his Cruelty.

GALBA was seventy-two Years old, when he first undertook the Government, under the Name of the *Lieutenant of the Senate, and People of Rome*; but, when he received Advice, that *Nero* was dead, and the People had sworn Allegiance to him, he laid aside the Name of *Lieutenant*, and, assuming the Title of *Cæsar*, put himself upon his Way to *Rome*. In the mean Time, several Rumours were spread abroad both of his *Avarice*, and *Cruelty*; of his severe treating the Cities of *Spain* and *Gaul*, which scrupled, at first, to declare for him; of his oppressing them with excessive Tributes, demolishing their Fortifications, executing their Governors, and even not sparing their Wives and Children, which made the People begin to shew less Satisfaction for his *Arrival*, than they did for his *Election*.

His arbitrary
Proceedings at
Rome.

AT his first Coming to *Rome*, his Severity to those Sea-men and Mariners, whom *Nero* had listed among his *Legionary Soldiers*; his discharging the *Roman Cohorts*, which had been established by former Emperors; his refusing to pay the *Donative*, that, in his Absence, was pro-

vided to the *Prætorian Bands*; and, shortly after, cashiering several of them upon a bare Suspicion of Correspondence and Confederacy with *Nymphidius*, Captain of the Guards; these, and several other arbitrary Proceedings procured him many Enemies, especially among the *military People*: Though his rescinding the odious Acts of *Nero*, recalling those, whom he had unjustly banished, and executing several of the wicked Instruments of his Cruelty, were very grateful Actions to the *Romans* in general, had he not spared some of the most *notorious Offenders* for the sake of Money.

A. M.
4072, &c.
Ann. Dom.
68, &c.

THE Love of Money indeed was his governing Passion, and had got so absolute a Possession of him, that he was often observed to sigh and weep, when he saw his Table a little better furnished than ordinary: But that which made this Emperor most generally detested, was his suffering himself to be intirely managed by three Favourites, who, having their Lodgings with him in the Palace, and being perpetually in his Presence, were commonly stiled his three *Pædagogues*. They were Persons of as different Humours and Vices, as possible; and accordingly, by the Abuse of his Authority, made him appear, in the Inequality of his Conduct, both odious and despicable; so that sometimes he shewed himself severe and rigorous, at other times remiss and negligent, condemning some illustrious Persons unheard, pardoning others without Reason, and permitting every Thing, either to be purchased by Money, or granted for Favour, just as he was guided by these Men.

His Covetous-
ness and being
ruled by Fa-
vourites.

DURING this Misconduct at *Rome*, His Adoption
Affairs in the Provinces were in a worse of *Piso*.
Condition. For, since the Army in *Spain* had presumed to chuse an Emperor without any other Authority, many *Mutinies* were raised, and *Factions* sprang up in most Parts of the Empire, through Envy, Discontent, or a Desire of Alteration; so that the Emperor perceiving that, besides his unwieldy Old-age, which made him

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contemptible, he was less respected by many for Want of an *Heir*, was resolved to *adopt* some Person, of such an Age and Authority, as, in his Life-time, might be able to protect him, and, after his Decease, succeed him in the Empire. Upon his declaring this his Intent, his three Favourites were very busy in recommending Persons to him; but *Otho*, having gained the chief Favourite *Vanius*, together with the *Urban* and *Prætorian* Cohorts, assured himself of Success. *Galba* however, resolving to consider the publick Good, and disliking *Otho's* irregular Life, as too much resembling that of his Master *Nero*, rejected him, and made choice of a Young Man, called *Piso*, in whom was an happy Concurrence of all the good Qualities, that were necessary in a Prince and Emperor.

OTHO, finding the Hopes of his Adoption thus blasted, immediately applied himself to the Soldiers, with whom he had a powerful Interest, and, by his plausible Speeches, and large Promises, engaged them to proclaim him Emperor, in Opposition to *Galba's* Choice; which when *Galba* understood, he was both disheartened and confounded. Some were of Opinion, that he ought to put himself in Arms, and appear in Publick, that his Presence might stem the Torrent of this dangerous Faction; others, that his greatest Security would be to fortify himself in the *Capitol*, and there to attend the Result of the Disorder. But while he continued thus wavering and irresolute, a false Report was brought him, that *Otho* was slain; whereupon he rode arm'd out of his Palace, with his Guards, and many Followers into the grand *Forum*; and, at the same Time, there entred, at the other Side, a strong Body of Horse from the Camp, sent by *Otho* to dispatch him. Upon their nearer Approach, for a considerable while they stood amazed, and in a dubious Posture, as apprehending the Consequence of their fatal Commission; so that *Galba* had Time enough

to make his Escape, but by his Irresolution lost his Opportunity. For, while he was considering with himself, whether to return to the *Palace*, or retire to the *Capitol*, he was suddenly abandoned by the chief of his Followers, insomuch that, when the Soldiers, sent by *Otho*, came up to him, he stretched out his Neck, and bad them *strike it off, if it were for the Good of the Commonwealth, and the Roman People*; which accordingly was done, in the seventy-third Year of his Age, after a short Reign of seven Months; and, after him, were executed his three Favourites, and his adopted Son, *Piso*.

ON the same Day, that *Galba* was murder'd in the *Forum*, the Senate, and the People of *Rome*, all acknowledged *Otho* for his Successor; a Person valiant, and witty, of an ancient and honourable Family, and a great Favourite to *Nero*; but more for the Conformity of his Humours and Vices, and the Beauty of his Wife *Poppæa*, than any worthy Execution of the many considerable Offices wherewith he was intrusted. However, when he came to the Government, he ordered all Things agreeably to the Honour of the Empire, which, together with his pardoning *Marius Celsus*, who had been advanced by *Galba*, and strenuously opposed his Succession; his punishing of *Tigellinus*, who had been *Nero's* chief Instrument in Impurity; and his generous restoring the Goods and Estates of such, as had been exiled by that Tyrant, gained him the Love and Affection of the People of *Rome*.

VITELLIVS, at this Time, commanded the Legions in the *Lower Germany*. He was a Person of great Reputation and Authority, by reason of the several Offices and Magistracies which he had held in *Rome*, and elsewhere, under the three Emperors, *Caligula*, *Claudius*, and *Nero*, with each of whom he had been very intimate, but more for his excessive Vices, and some personal Abilities, than any Virtues or Excellencies in him.

He

A. M.
4072, &c.
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68, &c.

The Reign of
Otho, and
good Govern-
ment at first.

The Murder
of *Otho's*
Command.

Vitellius's
Character,
and being
chosen Emperor
by his Army.

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4072, &c.
Ann. Dom.
68, &c.

He was in Favour with *Claudius*, for his Gaming at Dice; with *Caligula*, for his Dexterity in managing a Chariot; and with *Nero*, for the same Skill, and some other such-like Qualities; but notwithstanding this, being a Man of *Subtlety* and *Intrigue*, he had, by large Gifts, and specious Promises, procured the Army to create him *Emperor*, without attending the Will and Pleasure of the Senate, about 13 Days before *Galba's* Death.

The Situation
of Affairs at
Rome.

WHEN the News of this came to *Rome*, it put *Otho* into a great Consternation, and the City into no small Concern, as well knowing, that nothing but the Sword, and the Blood of many Thousand *Romans* could determine the Contest. The Fears and Cares of the City were farther augmented by the great Preparations, they saw *Otho* making, and the known Disabilities of the Nobility and Gentry in *martial* Affairs. The chief of the *Senate* were grown old and impotent, wanting both the Power and Vigour of Soldiers. The Nobility were slothful, covered with the Rust of a long Peace, and unaccustomed to the Fatigues of a Camp. The *Equites* were dissolved in Ease and Luxury, and ignorant in *military* Service, which the more they endeavoured to conceal, the more they betrayed their Fears. The *wiser* Sort began to shew great Concern at the Miseries, and Perturbations of the *Commonwealth*; but the *Inconsiderate* were swelled with vain Hopes, and extravagant Opinions, and many Persons *Bankrupts* in Peace, in these troublesome Times, began to make the greatest Ap-

pearance, as being themselves most in Safety, when the State was in greatest Danger.

WHILE Things were in this Situation at *Rome*, *Otho* received Advice, that *Vitellius's* Forces were upon their March towards *Italy*, under the Conduct of two Commanders, *Valens*, and *Cæcinna*; whereupon he departed from *Rome*, with a fair Army, consisting of the *Roman* Nobility, the *Prætorian* Cohorts, the *Legions* out of the Fleets upon the *Italian* Coasts, and such others, as he could levy in that Time. Upon the Approach of the two Armies, both Parties proceeded with such Haste and Precipitation, that, besides Skirmishes, and other Encounters, three considerable Battles were fought, one at *Placentia*, another at *Cremona*, and a third at a Place called *Cæsar*, in all which *Otho* and the Senate had the Advantage, tho' the Word on both Sides was, *Rome and the Empire!*

VALENS and *Cæcinna* had hitherto acted separately, but, joining now all their Forces together, they came to a general Battle near *Bebriacum*, a Village between *Cremona* and *Verona*, and, after a sharp Engagement, the *Prætorian* Cohorts giving Way, the *Vitellians* obtained a Victory, which at once decided the Contest. For *Otho*, tho' he had sufficient Encouragement to continue the War, being reduced to a Sort of *Desperation*, resolved upon an Attempt, contrary to his soft and effeminate Temper, which was * *to die himself, in order to spare the Blood of his Country-men.* No

Arguments

A. M.
4072, &c.
Ann. Dom.
68, &c.

The two Armies meet and engage.

That of Vitellius conquers, and Otho slays himself.

* His Speech to his Soldiers, upon this Occasion, is very remarkable, — “ I esteem this Day as far more happy and glorious than that, whereon you made me Emperor, since it has manifested such noble Tokens of your Love and Affection, and so incontestable Proof of your Duty and Loyalty; therefore I beseech you, not to deny me this Favour, which is to suffer me to die justly and honourably, for the Safety of so many brave Soldiers, and worthy Citizens, as you are. There can be no Occasion for any Legions, and Forces coming to my Assistance, since the Enemy is neither *Hannibal* nor *Pyrrhus*; therefore to hazard your Virtue and Valour in Dangers wholly needless, is too dear a Purchase of Life, and the greater Hopes you have of Success, the more honourable will be my Death, as being voluntary, and not by any Constraint. Assure yourselves I had rather die, than reign Emperor, since I can never so far advance the *Roman State* by Wars, and Blood shed, as by sacrificing myself for the Peace of it; and whereas others have purchased Fame and Glory by their well-governing and supporting the Empire, I may reasonably expect a Name for living it, rather than permit my Ambition to weaken and destroy it. I therefore desire that you would take this as an undoubted Proof of my Courage and Resolution, that I make no Complaint of hard Fortune; or if Success; for to blame either Gods or Men, implies a mean and indirect Desire of Living.” — *Edward's* Roman History, in the Life of *Otho*.

A. M.
4073, &c.
Ann. Dom.
69, &c.

Arguments or Entreaties could move, or divert him from this Resolution, which he carried on, and effected with all imaginable Calmness, and Serenity of Mind.

For the Night before he died, having chosen out a sharp Dagger, and laid it under his Pillow, he took a Draught of cold Water, and so went to Bed, and fell into a profound Sleep; but, awaking about Break of Day, and seeing one of his Servants in the Chamber, he commanded him to retire, and then taking the Dagger, gave himself a mortal Stab on the Left Side, and, with a single Groan, ended his Life, in the 38th Year of his Age, and after a very short and troublesome Reign of only 12 Weeks and six Days.

The Reign of
Vitellius.

His Brutality.

SOON after the Death of *Otho*, *Vitellius*, being still in *Gaul*, was both by the Army and Senate acknowledged for Emperor. In his Journey towards *Rome* arriving at *Bebriacum*, where the last Battle was fought, he was extremely delighted with the Sight of the putrified Bodies, and the Limbs of Men and Horses, mangled, and scattered abroad; and, when several of his Train complained of the noisom Smells, he impiously replied, *That a dead Enemy smelt well, but a dead Citizen better*. Nor did he give greater Satisfaction at his Arrival in *Rome*; for, like a Conqueror, he entered the City, mounted upon a noble Steed, and adorned with all his military Habiliments; encouraged his Soldiers to all Kinds of Insolence and Outrage; and abandoned himself to the most extravagant Degrees of *Luxury*, *Gluttony*, and *Cruelty*, infomuch that, in four Months Time, he wasted above seven Millions of our Money; nor would the Revenues of the whole Empire, had he reigned long, have been sufficient to maintain his Expences. His using all Manner of Fraud and Hypocrisy to destroy such Persons of Quality, as had formerly been his Associates, and School-fellows; his going to visit one of them in a Fever, and, upon

Luxury.

And Cruelty.

A. M.
4073, &c.
Ann. Dom.
69, &c.

his desiring to drink, mingling Poison with the Water, and delivering it to him with his own Hand; his causing all Persons to be put to Death, that came to demand the Payment of his former Debts, and one of them to be slain in his very Presence, that he might feed his Eyes with the Spectacle, as he called it; his ordering two Sons to be executed, with their Father, for no other Crime, than merely presuming to intercede for his Life; and his having several of the meaner Sort slaughtered, only for deriding the Colours of some Charioteers, whom he pretended to favour; these, and many more sanguinary Acts, mentioned by the Historians, who have recorded his Life, are a sufficient Indication, that in his Government he designed to follow the Example of *Nero*, to whose Manes he publicly sacrificed in a general Assembly of the Priests in the *Campus Martius*. All this while he gave himself up to such a strange Carelessness and Stupidity, that nothing but his horrid Cruelties could put him in Mind of his exalted State; and fortifying himself with confused Mirth and Sottishness against all Dangers and Exigences, he almost lost the Remembrance of Things past, and the Thoughts of Things to come.

HAVING thus, by this abominable Life, made himself odious to the City, and, by the daily Insolences and Cruelties of his Soldiers, insupportable to the Country, the Legions in the East (tho' in the Beginning of his Reign, they submitted to his Authority) began now to revolt, and, fixing their Eyes upon *Vespasian*, as a Person most worthy of the highest Authority, and most able to put an End to the Miseries of his Country, resolved to create him Emperor against *Vitellius*. *Vespasian*, at this Time, was engaged in a War against the Jews, and, with great Bravery and Renown, had reduced most of their Country, except *Jerusalem*; but, when his Army proclaimed him Emperor, and he absolutely refused that Dignity, the Soldiers, with their

Vespasian declared Emperor by his Army.

A. M.
4073, &c.
Ann. Dom.
69, &c.

their drawn Swords; and many Menaces against his Life, compelled him to take the Honour upon him; whereupon, all the Armies of the *East* came to his Service and Obedience, and, in a general Council it was determined, that *Titus* should continue the War against the *Jews*, *Mutianus* enter *Italy* with the greatest Part of the *Legions*, and *Vespasian* himself go to *Alexandria*, to make Provision from all Parts, and thence pass over into *Italy*, to join *Mutianus*, as Occasion should require it.

The Defeat of
Vitellius's
Army.

IN the mean Time, *Antonius Primus*, an excellent Soldier, who had been banished by *Nero*, but restored by *Galba*, a Friend to *Vespasian*, and privy to his Design, immediately marched at the Head of the *Mælian* Legions into *Italy*; and before *Mutianus* could arrive, having entirely defeated *Vitellius's* Army, was proceeding directly towards *Rome*. This so startled and confounded *Vitellius*, that he became perfectly *ridiculous* and *despicable*, sometimes proposing Terms of Accommodation, and offering to lay down his Authority, and then re-assuming it again, till he occasioned a Faction, and Civil War even in *Rome*, in which the *Capitol* was besieged, taken, and laid in Ashes, and *Sabinus*, the Governor of the City, was slain. After this, *Antonius* would hearken to no more Treaties or Accommodations, but continued his March even to the Walls of *Rome*, where a furious Battle of almost a Day's Continuance ensued, until *Vitellius's* Army were driven into the City, and, through the *Martius Campus*, and all the Streets, pursued with a most terrible Slaughter.

Taking the
City.

IN the Midst of these Devastations, the People, who were then celebrating their *Saturnalia*, rather than not enjoy the Pleasures of the *Festival*, converted the common Calamity into Mirth and Jollity; so that, through the whole City, there was both a barbarous and a shameful Spectacle, and a scandalous Mixture of Cruelty and Lewdness; in one Place, Wounding and Slaying; in another, Tip-

ling and Bathing; here, Streams of Blood and Heaps of mangled Bodies; and, hard by, lewd Debauchees; and shameless Prostitutes: In short, all the abominable *Licentiousness* of a most dissolute and riotous *Peace*; and all the deplorable *Miseries* of a most dreadful and cruel *War*.

A. M.
4073, &c.
Ann. Dom.
69, &c.

THUS was this mighty City, the Head and *Empress* of the World, taken and ravaged by her own natural Subjects; and, as it was fatal to many Thousands, so it was no less to *Vitellius* himself, whom the Soldiers dragged out of his Palace, and, without hearkening to any Intreaties, binding his Hands behind him, threw an Halter about his Neck, and, tearing his very Cloaths from his Back, drew him half-naked into the publick *Forum*, through the main Street, called *Via Sacra*; all the while, as he went along, treating him with the utmost Indignities, and most opprobrious Language; tying his Hair backwards, as it was wont to be done to the most execrable *Malefactors*; pelting him with Dung and Filth, and holding the Point of a Sword under his Chin, to prevent his concealing his Face; till at length, they brought him to the common Place of Execution for the most notorious *Criminals*, and, having there, with many Blows and Wounds, dispatched him in the 56th Year of his Age, and after a short Reign of eight Months, they thence dragged him with an Hook, and, having thrown him into the *Tiber*, made afterwards, not only his Brother, and only Son, but all, whom they met with of his Party, *Victims* to their Fury.

And destroying
him, and his
Party.

AFTER these Murders and Ravages were abated, the *Roman* Senate assembled, and, with an unanimous Consent, not only declared *Vespasian* Emperor, but conferred the Title of *Cæsar* upon his two Sons, *Titus* and *Domitian*; nominated the former to be Consul, with his Father, for the Year ensuing, and the latter to be *Prætor* with *Consular* Power; re-

The Reign of
Vespasian.

A. M.
4074, &c.
Ann. Dom.
70, &c.

warded *Mutianus*, *Antonius*, and several others, with great Revenues and Dignities, for contributing to this happy *Revolution*; and dispatched Couriers to *Vespasian* at *Alexandria* to tender him their Homage and Obedience, and to desire his speedy Return to *Rome*: But, as the Winter was not so commodious for sailing, he deferred his going to a more convenient Season.

The Siege of
Jerusalem.

VESPASIAN, (as we said) before he left *Judea*, committed the Management of the War against the *Jews* to his Son *Titus*, as well knowing his extraordinary Valour and Skill for such an Undertaking. Himself had reduced most of the Country, except *Jerusalem*; but *Jerusalem* was the capital City, fortified with three Walls on every Side, except where it was fenced with deep Vallies, having the Castle of *Antonia*, the Temple, the Palace of *Acra*, the Towers on Mount *Sion*, and several other Places almost impregnable; so that great Consultation, and a Preparation of many Materials, were required to carry on such a Siege. But what facilitated its Reduction, were the several Parties and Factions, which had Possession of different Parts of the City, and were not only murdering and massacring one another, but, in their Rage and Madness, had destroyed the Provisions likewise, which might have served the City for many Years. *Jerusalem* was involved in these sad Circumstances, when *Titus*, with a powerful Army, and all Kinds of warlike Engines, approached, and sat down within six or seven Furlongs of

the City, a little before the *Feast of the Passover*, by which Means he shut up an infinite Number of People, come from all Parts to that Solemnity, which in a short Time, occasioned a great Consumption of their Provisions.

UPON the Sight of so numerous an Army, the several Factions unanimously agreed to oppose it; and, falling out with great Resolution and Fury, put the *Romans* to Disorder, and obliged them to abandon their Camp, and fly to the Mountains; but the *Jews* were at last repulsed, and driven into the City by the extraordinary Skill and Valour of *Titus*, who, in this, and all other Actions, during this Siege, greatly signalized himself.

WHEN *Titus* had placed his Engines, (which was not done without great Opposition) he battered the outward Wall; and, on the third Day of *May*, making a Breach, entered, and took Possession of the North Quarter of the City, as far as the Castle of *Antonia*, and the Valley of *Kedron*; which when he had done, he gave the Besieged all possible Assurances of Pardon and civil Treatment; if they would but submit; but they judging his Humanity to be the Effect of Cowardice, refused all Terms and Conditions. Five Days after this, *Titus* broke through the second Wall, and tho' the Besieged made several Sallies, and drove him out again; yet, on the fourth Day, he recovered the Place, and possessed himself of the new Lower City; which when he had done, being still desirous to shew them Mercy, he sent * *Josephus* to his Countrymen, to exhort them

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70, &c.

* How *Josephus* came to be at *Jerusalem*, and in the Camp of *Titus*, while he besieged it, himself tell us in his History of the Jewish Wars, viz. that, after the Reduction of *Jotapata*, which he gallantly defended, he became a Prisoner to *Vespasian*; but, having foretold his Advancement to the Empire, (which accordingly came to pass) he was not only set at Liberty, but received into great Confidence, and attended his Son at the Siege of *Jerusalem*, where he made a long Speech to his Countrymen, by all the Arguments that he could invent, persuading them to surrender, but all in vain; for, though his Discourse drew Tears from his own Eyes, (as himself tells us, l. vi. c. 9.) the Factions were not in the least softened by it. After the Destruction of *Jerusalem*, he went with his Conqueror to *Rome*, where *Vespasian* shewed him great Respect, and (as himself tells in his Life) lodged him in his own House, made him a free Citizen of *Rome*, assigned him a Pension, gave him Lands in *Judea*, and, above all, ordered him a publick Statue. These Favours *Titus*, when he came to the Empire, increased, and, in Honour of him, had his History of the Wars of the Jews, which was now finished, deposited in the publick Library. This History is a continued Account of the Jewish Affairs, from the

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them to yield, but, tho' he used all the powerful and pathetick Persuasions imaginable, he was entertained with nothing but Scoffs and Reproaches; so that *Titus* was now resolved to proceed with more Severity against a People, who had been perfidious to the highest Degree, and stubborn beyond all Example: And, accordingly, whenever any escaped out of the City, (as the Famine compelled many to make their Escape) they were no sooner taken by *Titus*, than he caused them to be scourged and crucified, and that in such Numbers, that Room was wanting for *Crosses*, and *Crosses* for *Persons*, tho', by the Cruelty of this *Spectacle*, he only designed to terrify the City, and hasten its Surrender.

ON the 12th of *May*, *Titus* began four Mounts for his *Battering-Rams*, two near the Castle of *Antonia*, where he was in Hopes of taking the Temple, and two near the Monument of *John*, the High-Priest, where he supposed he might break into the upper City with the greatest Facility; but, in two bold Sallies, the *Besieged* ruined and destroyed the Mounts, and, having burnt several *Battering-Rams*, and other Engines, pressed forward, and broke into the very Camp of the *Romans*, though, at length, they were valiantly repulsed by *Titus*, who (in a Council of War) now resolved to surround the whole City with a Wall, or Intrenchment, to hinder the Flight of the *Besieged*, and to prevent all Relief from coming into the City, thereby verifying our blessed Lord's Predictions to a Tittle: (a) *The Days shall come upon thee, that thy Enemies shall cast a Trench about thee, and*

compass thee around, and keep thee in on every Side.

THIS Work, tho' near five Miles in Compass, was, with incredible Celerity, finished in three Days; but it made no Impression upon the *Besieged*, though the *Famine* began to rage violently, and such a Mortality ensued, that, from the 14th of *April*, to the 1st of *July*, 115,080 Carcasses of the poorer Sort were carried out to be buried at the publick Charge, 600,000 were cast out of the Gates, and when the Number of the dead Bodies increased so, that they had no Place to dispose of them, they gathered them together into the largest Houses adjoining, and there shut them up. All this while, the *Famine* increased to such a Degree, that a Bushel of Corn was sold for 600 Crowns; that Wives took the Meat out of their Husbands Mouths, Children from their Parents, and Mothers from their Infants; that old Men were driven from their Meat, as Persons of no Use, and young Men tortured to confess where their Provisions lay; that Sinks and Holes were continually raked to find the old Dung of Oxen for Food, that the very Soldiers (who were the last that would want) began to eat Girdles, Shoes, Sticks, and Hay; and that a Woman of Quality even boiled her own Child, with an Intent to eat it; an Act so detestable, that *Titus*, after he had insisted upon his frequent Offers of Peace and Pardon to the *Jews*, declared publickly, *that he would bury the abominable Crime in the Ruins of their Country, and not suffer the Sun to shine upon that City, where Mothers eat their own Children, and where Fathers, no less*

A. M.
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the Taking of *Jerusalem* by *Antiochus Epiphanes*, down to the utter Ruin of it by *Titus*, consisting in all of 232 Years, but the most considerable and valuable Part of it is, that of the six last Years, where he describes the last *Jewish* Wars, the Destruction of *Jerusalem*, and the Miseries of his Countrymen, in the most lively and affecting Manner. Besides this, *Josephus* wrote another History, intitled, *The Antiquities of the Jews*, which was finished in the 13th Year of *Domitian*. One half of this History is taken from the Books of the *Old Testament*; but he has ventured to add several Facts, that are not to be found in these Writings, and to those, which he has wholly taken from them, he has given such an artificial Turn, as shews, that his Intention was to accommodate the most surprising Passages in the Holy Scriptures to the Humour and Opinions of the Persons to whom he wrote. Besides these two Histories, he wrote an Account of his own Life, two Treatises against *Apion*, and one concerning the Martyrdom of the *Maccabees*, which *Erasmus* justly Riles a Master-piece of Eloquence. *Echard's Ecclesiastical History.*

(a) Luke xix. 43, &c.

A. M.
4074, &c.
Ann. Dom.
70, &c.

less culpable, reduced them to that Extremity by their Obstinacy.

WITH this Resolution he cut down all the Groves within a considerable Distance of the City, and, causing more Mounts to be raised, on the *first* of *July* he began to batter the Wall of *Antonia*, and, on the *fifth*, entered the Castle by Force, and pursued the flying *Jews* even to the Temple; which when he had done, both he and *Josephus* again exhorted them to surrender, but all to no Purpose: They obstinately refused all Accommodation, and made it their Boast, that they had rather endure the worst of Miseries. *Titus* hearing this, in order to make an easy Ascent to the Temple, overturned the Foundation of *Antonia*; and, having seized the *North* and *West Porticos*, or *Cloysters* of the outward Range of the Temple, he set them on Fire, as the *Jews* did other Porticos, to hinder the *Romans* from making their Approaches. On the *eighth* Day of *August*, *Titus*, perceiving that the Walls of the Inner Temple were too strong for the *Battering Rams*, and that the Foundation of the Gates could not be undermined, was obliged to set Fire to them, yet still with an Intent, if possible, to save the Temple itself; but it so fell out, that, on the *tenth*, a certain Soldier, contrary to the Command of the *General*, excited by a Kind of *divine* Impulse, cast a flaming Firebrand through the Golden Window into the Chambers and Buildings on the *North* Side, which immediately set them on Fire, and, notwithstanding the utmost Endeavours to the contrary, spread throughout the whole Fabrick, and consumed the most glorious and beautiful Structure that the World

ever saw; whilst the *Roman* Soldiers, pursuing their Victory with all imaginable Fury and Revenge, cut in Pieces all that they found about the Temple, and set Fire to the rest of the Buildings.

IN all these Confusions, those, who were the *Chiefs* in this Sedition, found Means to retire to the upper and strongest Part of the City, called *Sion*, situated upon a steep Rock, where they threatened to defend themselves to the last, and there tyrannized with more Cruelty than ever; till *Titus* having raised his Batteries, and made a Breach in the Wall, they lost all their Courage, and, in great Consternation, abandoned the Towers, which were their only Strength, and in vain sought to escape by hiding themselves in *Vaults* and *Privies*, from whence both *John* * and *Simon*, two principal Ring-leaders of their different Factions, were dragged out, and the former condemned to perpetual Imprisonment, whilst the latter was appointed to grace the *General's* Triumph.

THE *Romans*, having now gained the Walls, and, with Shouts of Joy, placed their Colours upon the Towers, broke loose all over the City, and ranged up and down in the Streets, killing all that fell in their Way without Distinction, till the Passages and Alleys were choaked up with Carcasses, and the Kennels of the City ran with Blood, as if it had been to quench the Fire, which was now become one general Conflagration.

To this fatal End was the famous City of *Jerusalem*, after a Siege of above five Months, reduced, in the *second* Year of *Vespasian's* Reign, and 38 Years after our Lord's Crucifixion; in which Siege there perished no less than 1,100,000, and no fewer

A. M.
4074, &c.
Ann. Dom.
70, &c.

* This *John* was the Son of one *Levi*, born at *Gischala*, and one of the principal Men of the Place. When *Titus* came before it, under a Pretence of surrendering it, he made his Escape, and came, with a Party of Men, to *Jerusalem*, where, joining with the *Zealots*, and being naturally a crafty Man, eloquent in his Speech, and ambitious beyond measure, he soon began to affect a sovereign Power over the rest, and became the Commander of one Faction, as *Simon*, the Son of *Gioras*, did of another. For he, gathering together great Multitudes of Robbers and Murderers, who got into the mountainous Parts, reduced all *Idumæa*, wasted *Judea*, encamped himself before *Jerusalem*, and was at length let in by the Citizens to defend them against *John*, who, at the Head of the *Zealots*, did many cruel and tyrannical Actions. So that *Simon* and his Army were in the City, while *John* and his Adherents were in the Temple, fighting and destroying one another, even while the Enemy was at the Walls. *Richard's Ecclesiastical History.*

A. M.
4075, &c.
Ann. Dom.
71, &c.

fewer than 97,000 were taken Captives, besides the 237,490 more, (according to *Josephus*) who fell in the Wars which preceded it. At last, when the Soldiers had neither Rapine nor Bloodshed left for their Rage and Indignation to work upon, *Titus* order'd them to lay the City and the Temple level with the Ground, or, in the Words of our Saviour's Prediction, *not to leave one Stone upon another*; which Order was so punctually executed, that (except three Towers, which, for their Strength and Beauty, were left as Monuments of the City's Stateliness to Posterity) the whole was laid so flat, that the Place look'd as if it had never been inhabited.

The Goodness
of *Vespasian's*
Government.

WHILE these Things were transacting at *Jerusalem*, *Vespasian*, who entered upon the Government in the *fifty-ninth* Year of his Age, having been received at *Rome* with all imaginable Testimonies of Joy and Triumph, as the only Person, whose Virtues and Excellencies could recover the languishing State of the Empire, began immediately to act conformably to the Hopes which all Men had conceived of him, in administering Justice, and in reforming the Laws and Customs of *Rome*; honourably rewarding those, who had served him, and pardoning his Adversaries with singular Clemency.

Titus's Re-
turn and Tri-
umph.

MEAN Time the Conclusion of the *Jewish* War occasioned great Rejoicings at *Rome*, where all Mens Mouths were filled with the Praises of *Titus*, who had shewn himself so expert a Soldier and Commander; and, accordingly, a Triumph was decreed by the Senate both for him, and his Father, who had so bravely managed the Beginning of the War. When *Titus* returned to *Rome*, he was received with the universal Applauses of the whole City, and, within a few Days after, both the Father and Son enter'd upon their Triumph, which was as solemn and magnificent, as *Rome* ever saw; wherein, among other rich and glorious Spoils, vast Quantities of Gold ta-

ken out of the Temple, and the Body of the *Jewish* Law, (the last, and not the least remarkable of all these Spoils) were exhibited to the View of the People. This was the first Time that *Rome* ever saw the Father and Son triumph together: And, as *Vespasian* built a new Temple to *Peace*, wherein he deposited most of the *Jewish* Spoils, so *Titus* had a *Triumphal Arch* of great Beauty and Magnificence erected to his Honour, whereon are inscrib'd all his noble Exploits against the *Jews*, and which (as a lasting Monument against that impious and perverse Nation) remains almost entire to this very Day.

A. M.
4075, &c.
Ann. Dom.
71, &c.

AFTER this happy Peace, *Vespasian* proceeded to the Regulation of the several Abuses and Corruptions, which, in the late Reigns, and the Civil Confusions, had crept into the State. He restrained the Luxury and Licentiousness of his Officers and Soldiers, not sparing those, who had been Assistants to him, and Partners with him in his Victories. He reformed the two principal Orders among the *Romans*, the *Senators*, and the *Equites*, degrading all those, he found unworthy of their *Dignities*, and supplying their Places with the most deserving Persons he could procure, either in *Italy*, or other Provinces. He examin'd into all Courts of *Judicature*, and where he found *Law-suits* multiplied to a prodigious Number, or extended to an unreasonable Length, he appointed proper Persons to determine them, and made many excellent Laws to digest, and reduce such Matters into a far less Compass; and to reform the Corruption of *Usurers*, as well as the Looseness of *Youth*, he ordain'd, that no Person should recover any Money of young *Heirs*, if it was lent to be repaid with *Interest* upon the Decease of their Fathers.

Vespasian's
Reformation
of several
Abuses.

AND as he was severe in punishing *Vice*, so he was no less remarkable for rewarding all Kinds of *Merit*, tho' his more particular Bounty was extended to

His Libera-
lity to Men
of Learning
and Clemency.

A. M.
4081, &c.
Ann. Dom.
77, &c.

the learned Professors of Arts and Sciences. He settled a constant Salary of an hundred Thousand *Sesterces* upon the Teachers of *Rhetorick*, to be paid yearly out of the Exchequer. He entertained *Josephus*, the famous Writer of the *Jewish Wars* and *Antiquities*, with great Civility, and honoured him with a Statue. *Pliny the Elder*, an eminent natural Historian, *Quintilian*, the renowned Orator, and many other Persons of great Learning, flourished in his Reign, and were highly esteemed by him; as the greatest Masters of all other Arts and Sciences were invited to *Rome*, from all Parts of the World, by his generous *Allowances*. To all which we may add, that his Courtesy and Clemency appeared constantly, both in publick and private, so that scarce one innocent Person was punished through his whole Reign; and so contrary was his Temper to that of most of his Predecessors, that he could not so much as look upon the Sufferings of a *Criminal*, without signifying his Compassion by his Sighs and Tears.

The Charge
of Covetous-
ness against
him, in some
Measure, ex-
cused.

BUT, tho' he was thus mild and merciful, brave and generous, yet he did not preserve himself from the Scandal of *Avarice* and *Rapaciousness*; which was grounded upon his selling all the Lands in *Judea*, and appropriating the Money to himself; upon his obliging all the *Jews* in the *Roman Empire* to pay yearly two *Drachmas* to the *Capitol*, as they formerly had done to the Temple at *Jerusalem*; and upon his laying heavy *Tributes* upon several Provinces, and particularly a scandalous Excise upon *Urine*. But for this, and all other his severe *Impositions*, Authors do much excuse him, upon the Account of the great *Necessities* of the State, and the *Emptiness* of the *Exchequer*, when he came first to the Government; reminding us withal, that his publick Works and Edifices were highly chargeable and expensive; his Presents and Pensions were numerous and large; his Feasts and Entertainments frequent and

magnificent; and that, tho' his Revenue, by these Exactions, was augmented, yet he always employed it to noble Purposes, and laid it out with great Wisdom and Liberality.

By this wise Administration of publick Affairs, he increased the Love and Respect of the whole Senate and People, the nearer he approached to the End of his Days; and, when he had finished his Course, which was in the 69th Year of his Age, and 10th of his Reign, his Death was greatly lamented, and his Memory gratefully preserved, as being a Prince of great Wisdom, Moderation, and Modesty, next to *Julius Cæsar* in War, and *Augustus* in Peace; and in whom (as *Pliny* expresses it) *Greatness and Majesty had changed nothing, but only to make his Power of doing Good answerable to his Will*.

A. M.
4083, &c.
Ann. Dom.
79, &c.

His Death
and Cha-
racter.

UPON the Death of the great *Vespasian*, his eldest Son *Titus*, both by the general Consent, and his Father's last Will and Testament, succeeded to the Empire, tho' not without some Obstructions from his ambitious Brother *Domitian*. *Titus* had served in many Wars with great Honour, and discharged many Civil Offices with no less Wisdom; yet, during his Father's Reign, he had given too many Occasions of Prejudice and Aspersions, upon Account of his Severity, and voluptuous Life, his extravagant Passion for *Berenice*, King *Agrippa's* Sister, and his promoting his Father's Impositions and Extortions; insomuch, that he was generally looked upon as a second *Nero*, and scarce any Man ever arrived at the Empire with a more sullied Reputation, and a greater Repugnancy of the People. But, in a short Time, these Accusations and Aversions turned all to his Advantage, and his Virtues gained him a Reputation, under the Burthen of an Empire, which he could not attain under the Freedom of a private Person: For, from his first Accession, such was his Skill and Address,

The Reign of
Titus.

Some Preju-
dices against
him at his
Accession.

His gaining
the Affections
of the People.

A. M.
4085, &c.
Ann. Dom.
81, &c.

Address, as well as good Fortune, in gaining upon the Hearts and Affections of all People; that he was generally stiled, *the Love and Delight of Mankind*. His Notion was, that *no Man ought to depart sorrowful from the Presence of a Prince*; and therefore he never sent any away with an unpleasing Answer: And so strong a Propensity had he to do Good, that, being told one Night by those about him, that he had done nothing for any Person that Day, with a sorrowful Countenance he replied, *O my Friends, I have lost a Day!* A Sentence, worthy of an Emperor, and fit to be retained in the Memory of all Princes.

Overcoming
his own Passions.

HIS first Step towards gaining the Hearts of his Subjects, and his happy Government of the Empire, was his moderating his Passions, and bridling his strong Inclinations, particularly by withdrawing himself from the beautiful *Berenice*, and sending her away, notwithstanding their *mutual Loves*; and by dismissing several Persons, who had formerly been the chief Instruments of his Pleasures, rightly judging them unbecoming the Dignity and Majesty of his present Office.

Reforming
Abuses in the
State.

AFTER this he proceeded, with a better Grace and Authority, in the great Affairs of the State, and, particularly, in regulating and reforming several Mischiefs, which had not been perfectly remov'd in his Father's Reign. All *Informers*, *Promoters*, and *Petty-foggers*, the Bane of Society, and the Pests of the City, he took care to exterminate, by causing some to be sold for Slaves, and others to be transported to uninhabited

Islands; and to put a farther Stop to the *Corruptions* and *Tediousness of Law-suits*, he prohibited, among other Things, that the same Case should be tried by several Laws, or that the Estate of any dead Person should be claimed, after such a precise Number of Years.

A. M.
4085, &c.
Ann. Dom.
81, &c.

THE same Activity in repairing *anti-ent* Buildings; and erecting new ones; the same Freedom of Conversation; Magnificence of Living, Generosity to Friends, Clemency to Enemies, * Encouragement to Men of Learning, and Courtesy to all, that his Father had shewn; *Titus* was not forgetful to imitate; so that, if ever a People may be said to be happy under any Prince, the *Romans* were certainly so under him: And yet, in his short Reign, there happened some Misfortunes and Calamities, no less astonishing than deplorable, viz. *A most dreadful Eruption of Mount Vesuvius*, which, being accompanied with violent Earthquakes, ruin'd many Cities, and even threw its Ashes into distant Countries; and to *Rome* in such Quantities, that the Sun was darken'd for many Days together; in the Year following, a *prodigious Fire* in *Rome*, which lasted three Days and Nights incessantly, consum'd the *Capitol*, the *Pantheon*, and several other Temples, the *Library of Augustus*, and many more noble Buildings; and this followed by a dangerous *Pestilence*, suppos'd to be occasion'd by the Ashes of *Mount Vesuvius*, in which there commonly died ten Thousand every Day. In all which Miseries, *Titus* behaved himself, not only with the Care and Regard of a Prince, but also with the Tenderness and Compassion of a Father.

His Imitation
of his Father's
Virtues.

The publick
Calamities in
his Reign.

BUT

* Of his great Clemency we have these remarkable Instances, ——— Two of the *Patrician* Degree, being convicted of Treason for aspiring to the Empire, he inflicted no Punishment upon them, but only privately admonished them to desist, mildly telling them, *that the Empire was given by Providence, and that it was in vain for them to commit a Villany in Hopes of obtaining it*. The same Night he entertained them at Supper, and, the next Day at a Spectacle of *Gladiators*, placed them by himself, and when the Combatants Weapons, according to Custom, were presented to him, he publicly desired their Judgment and Approbation. ——— In the like Manner, tho' his Brother *Domitian* was continually conspiring, and exciting the Legions against him, yet so far was he from punishing him for it, that he comported himself towards him, as he had always done, giving him the Title of *Associate*, and *Successor*, and, with Tears, privately intreating him *not to attempt that by Treason and Fratricide, which, in a short Time, he would obtain freely, and in Course*. *Richard's Roman History, in the Life of Titus.*

A. M.
4086, &c.
Ann. Dom.
82, &c.

His Death,
and the gene-
ral Sorrow
for it

BUT Heaven had determined that so good an Emperor should not long bless so corrupt an Age, and a People so flagitious, as the *Romans* were then become; for, after a lingering Illness, he died, in the 41st Year of his Age, and the 3d of his Reign, not without Suspicion of *Poison* from his Brother *Domitian*; and, as soon as his Death was known, a general Grief and Sadness appear'd in all the City, which, in a short Time, spread itself over every Province, to the utmost Bounds of the Empire, and made him in all Parts be lamented, as tho' the World had been depriv'd of a perpetual *Protector*.

The Reign of
Domitian.

THE great Respect which all had for *Titus* and his Father, caused his Brother *Domitian* to succeed him in the Empire without any Opposition, notwithstanding the ill Opinion which many had justly conceiv'd of him. In the Beginning of his Reign however, he behav'd with great Moderation, conceal'd his vicious Inclinations, and did several commendable Things, to gain the Good-will and Affections of the People. So far was he from shewing any Tendency to Cruelty and Bloodshed, that he was determin'd, by a publick Edict, to forbid the sacrificing of Oxen; and so far from any Signs of Avarice or Parsimony, that he acted very generously upon all Occasions, and made it the chief *Topick* of his Advice to those, that were about him, to avoid *Rapine* and *Sordidness*.

His Methods
of gaining
the Vulgar.

IN rebuilding several stately and noble *Fabricks*, which had been destroy'd by the Fire in his Brother's Reign; in exhibiting a *Sea-fight* on a vast Lake, dug for that Purpose, and by great Numbers of Ships, almost amounting to compleat *Fleets*; in celebrating the great Games and Feasts, called *Secular*, of all others the most magnificent, as happening but once in a hundred Years; in representing all those Shows and Spectacles, that had ever been known in *Rome*, besides many

more, that were newly invented; in the many sumptuous Banquets and Entertainments, that he made, the large Donatives which he distributed, and the valuable Things which he threw among the common People by way of *Missilia*; in these, and such like Things, as he knew would captivate the Esteem of the Vulgar, he was as expensive and ambitious, as any of his Predecessors: Nor was he defective in some other Things, which justly deserve the Commendations of all Men.

HE was diligent, for a while, in the Administration of Justice, and would many Times sit himself, in an extraordinary Manner, in the Courts of Judicature. He severely punished all such Judges and Counsellors, as were corrupt, and acted for Bribes; and, in this Regard, kept so watchful an Eye upon the City-Magistrates, and Governors of *Provinces*, that there was never known more Equity and Modesty among the great Officers, than in his Reign. He suppress'd such *Libels*, and defamatory Writings, as any ways reflected upon Persons of Quality of either Sex; but then, he expected, that Persons of Quality should comport according to their Character, and, for this Reason, turned a Senator out of the House, purely for his immoderate Delight in *Buffoonery* and *Dancing*, judging, that those Things were below the Dignity of that *venerable* Order. From such Women of Distinction, as were scandalous in their Lives, he took away the Privilege of *Litters*, and their Capacities of Legacies and Inheritance; and struck a *Roman Knight* out of the List of the Judges, for receiving his Wife, after she had been repudiated for *Adultery*. The *Castration* of Children he utterly prohibited, and moderated the Prices of Eunuchs; but the Whoredoms of the *Vestal Virgins* he punished without Mercy. Such as were convicted but once, suffered Death, as ordinary Malefactors; but others were buried alive, according to the antient Custom, and their associate *Male-criminals* scourged

to

A. M.
4086, &c.
Ann. Dom.
82, &c.

His Reforma-
tion of several
Abuses.

A. M.
4089, &c.
Ann. Dom.
85, &c.

to Death. These, and the like memorable Acts of Justice, have been highly applauded by many; but in most of them he used such Pride and Elation, and shewed himself so excessively vain-glorious, as gave almost evident Tokens of his future Enormities.

His Pride.

AFTER the many Conquests, which his great * General *Agricola* obtained for him over the *Britons*, and the Reduction of the *Sarmatians*, *Dacians*, and the *Catti*, a People in *Germany*, for which he vainly assumed the Sirname of *Germanicus*, his Pride and Impiety, as well as Cruelty and Brutishness, became insufferable. He not only caused his Statues in the *Capitol* to be made of pure Gold and Silver, to which the People, in great Crowds, came to sacrifice continually; but his Ambition carried him so far, as to assume Divine Honours: For, as he stiled himself the Son of *Pallas* or *Minerva*, so he decreed, that no Man should presume to call him, either in Writing or Discourse, by any other Title, than that of OUR LORD, or OUR GOD.

His Cruelty.

THIS monstrous Arrogancy brought him into all Kinds of Enormities, and was the fatal Fore-runner of many excessive Cruelties, whereby he destroyed great Numbers of all Sorts, without Mercy or Consideration. Many illustrious *Senators*, who had some of them been *Consuls*, under Pretence of practising against the State, he put to Death; some of them in their Banishments, and all without the Privilege of making their Defence. Multitudes of others he ordered to be executed upon very slight

and trifling Occasions; *Ælius Lamia*, for his making use of Jest, tho' they were old and innocent; *Salveus Cocceanus*, for celebrating the Nativity of *Otho* the Emperor; *Salustius Lucullus*, for suffering a new Sort of Lances to be called *Lucullus*, after his own Name; and *Junius Rusticus*, for publishing a Writing in Commendation of *Pætus Thrasea*, and *Helvidius Priscus*, two Philosophers; upon which Occasion he banish'd all the *Philosophers* and *Mathematicians* out of *Rome* and *Italy*; and, among these, the celebrated Stoick, *Epicætetus*.

A. M.
4099, &c.
Ann. Dom.
95, &c.

THE Cruelty of these Proceedings, and some personal Affronts receiv'd from *Domitian*, made *Lucius Antonius*, Governor of the *Upper Germany*, raise a dangerous Rebellion in those Parts, and, being Commander of a numerous Army, usurp the Title of Emperor. The Success of this Insurrection remained a long while doubtful, and became daily more formidable to *Domitian*, who had so much lost the Love of his People; till, at length, his General *Normandus* dextrously surpriz'd *Antonius*, just when a sudden Overflowing of the *Rhine* had stopped the Arrival of his *German Auxiliaries*, and destroyed both him and his Army. After this Victory and Success, *Domitian's* Cruelty increased, shewing no Kind of Mercy to those, who had been of the adverse Party. Nay, that he might thoroughly revenge himself, and discover all their Accomplices, he invented new Kinds of Tortures, and, in this Particular, exceeded *Nero* himself, that, whereas *Nero* was satisfied in command-

*An Insurrection sup-
press'd, and
his farther
Cruelties.*

* This *Agricola*, having first conquered *Galgacus*, the great Commander of the *Britons*, went as far as the *Orades*, and subdued them. He was the first who discovered *Britain* to be an Island, and, in the fourth Year of *Domitian*, reduced it into an entire and civiliz'd Province: Of all which, he wrote a plain Account to the Emperor, without any amplifying Terms: But, as the Emperor was uneasy to see his own Glory eclipsed by a private Person, his Letters were received with a Shew of great Joy, but, in Reality, with no small Concern. In a short Time after this, *Domitian* recalled him from *Britain*, under Pretence of giving him the Lieutenantcy of *Syria*; but, when *Agricola* perceived with what Coldness he was received, to prevent farther Inconveniencies, he retired from Court, and, for ever after, gave himself up to an *inactive* Course of Life, tho' his Death (which happened in a few Years) was not without Suspicion of Poison by *Domitian's* Procurement. *Richard's Roman History*, in the Life of *Domitian*.

A. M.
1077, &c.
Ann. Dom.
95, &c.

His Persecu-
tion of Chris-
tians.

commanding Executions to be done at a Distance, he took pleasure in beholding his Cruelties exercised before his Eyes, which at length indeed became his only *Diversiſion*.

It can scarce be thought, that a Prince, who, in some Respects, surpass'd even *Nero* himself in his Vices and Cruelties, should in the least come behind him in his Hatred of the Church of God; and therefore we need less wonder, that, in the 14th Year of his Reign, we find him raising the *second general Persecution* of the Christians, in which, by his Letters and bloody Edicts, he caused the Death and Banishment of infinite Numbers both in *Rome*, and other Places; in which (among other eminent Christians) *St John*, after his miraculous Escape out of the Cauldron of flaming Oil, was banished to the Island *Patmos*; *Antipas* was put to Death at *Pergamus*; *Timothy* at *Ephesus*; and *Dionysius, the Arcopagite*, at *Athens*; in which he not only destroyed the Heads of the Church, but proceeded to the Execution of his own Relations, insomuch, that he put to Death his Cousin-German *Flavius Clemens*, in the very Year that he was Consul; banished the Consul's Wife, *Domitilla*, to *Pandataria*, and a Niece of the same Name to *Pontia*, for no other Crime, but their embracing *Christianity*.

A Conspiracy
of his Domest-
icks, who
murdered him

By these cruel and bloody Practices, *Domitian* became odious to the greatest Part of his Subjects, and exceeding

terrible to the * Senate and Nobility, insomuch, that some of the Chief of them, merely for the Preservation of their own Lives, were forced into Designs against his. For, when his Wife *Domitia*, in searching into his *black Table-book*, which he kept purposely for cruel and bloody Designs, found her own Name there, with many of the chief Officers of his *Household*; to them she shewed the Book, thereby to excite them to concert Measures for his Dispatch. A Conspiracy was accordingly formed, in which the Principals were *Parthenius*, his Chamberlain, and *Stephanus*, his Steward, who, for several Days, wore a Dagger wrapt up in Wool in his left Arm, pretending an accidental Hurt in that Place. As therefore the Emperor was going to his Bath, *Parthenius*, pretending that there was in his Chamber a Person, who had a Matter to impart to him of too great Importance to be safely deferred, drew him aside thither, where *Stephanus*, under Pretence of discovering a Conspiracy to him, presented him with a List of several Names; which while the Emperor was reading with Horror and Astonishment, he struck the Dagger into his Groin; but before he could give him a second Wound, the Emperor closed with him, and, with great Violence, threw him to the Ground, where, while they were struggling together, *Parthenius, Maximus, Clodianus*, and other Conspirators, who were of his own *Household*, came furiously upon him, and, in the 45th Year of his Age, and

A. M.
4100, &c.
Ann. Dom.
96, &c.

15th

* One Evening, having made a kind and solemn Invitation of the greatest Part of the *Senate* to a publick Entertainment, at the Entrance of his Palace, he ordered them to be solemnly receiv'd, and ceremoniously conducted, and lock'd up in a spacious Hall, hung round with *black*, and illuminated by a few melancholy *Lamps*, which were only sufficient to shew the Horror of the Place, and to discover several *Coffins*, upon which were fairly written the Names of the Senators, that were invited. The Senators were filled with strange Fears and Apprehensions, at the Appearance of this dismal Scene, and the Prospect of Death so solemnly carved out for them; when, in the Height of their frightful Imaginations, after some Time waiting, their Fears were increased by an Entertainment of many naked Persons, with their Bodies all over blacken'd, who entered the Hall, with drawn *Swords* in one Hand, and flaming *Torches* in the other. The Guests, at this dreadful Appearance, expected nothing but immediate Death; when suddenly the naked Persons, after they had danced some Time about them, set open the Doors, and told them, that the Emperor gave all the Company Leave to withdraw. *Edward's Roman History, in the Life of Domitian.*

A. M.
4100, &c.
Ann. Dom.
96, &c.

The Reign
of Nerva.

His many
good Acts.

His Libera-
lity.

And Cle-
mency.

15th of his Reign, with several Wounds dispatched him.

UPON the Death of *Domitian*, the Roman Senate, after some small Consultation, made choice of *Cocceius Nerva*, to succeed him. He was born in *Crete*, and was the first Emperor, who was neither of a *Roman*, nor *Italian* Family; but was, at this Time, for his many Virtues, Experience, and Age, a Person of the greatest Reputation and Esteem in *Rome*. At his Accession to the Empire, he took care to rescind the odious Acts and Decrees of his Predecessor. He recalled the *Christians*, who, from *Rome*, and other Cities, were banished in the late Reign, and permitted them a free Exercise of their Religion. He shewed the same Kindness and Humanity to all others, who had been unjustly treated by his Predecessor, and restored whatever of their Goods could be found about the Imperial Palaces. He released and discharged all the Cities of the Empire from the severe Taxes, and Impositions, which *Vespasian* and *Domitian* had laid upon them. He made a Distribution among all the People of *Rome*, much larger, than any of his Predecessors had done. He purchased Estates to be divided among decayed Citizens, and had the Sons of the poorer Sort brought up at his own Charges: And, above all, he conferred great Favours, and bestowed large Gifts upon his Friends and Relations, upon Men of Learning, and liberal Sciences, whereof he was a great Encourager.

NOR was the Clemency of this Prince any ways inferior to his Kindness and Liberality. For, at his first Accession to the Government, he solemnly swore, that no Senator of *Rome* should, by his Command, be put to Death, which Oath he so religiously observed, that, when two of that Order had conspired against his

Life, he used no Kind of Severity against them; but, first sending for them, to let them see, that he was not ignorant of their traiterous Designs, he carried them with him to the publick Theatre, placed them on each Side of him, and presenting each with a Sword, told them before all the People, that they might experience the Goodness of the Weapons upon his Body; for so confident was he of his own Innocence, that he often said, That, tho' he should quit the Empire, and return to a private Life, he had done nothing, that could cause him to fear any Man.

BUT, notwithstanding all this, he had not sat long upon the Throne, before the Soldiers, who, in the late Reign, had been indulged in all Manner of Licentiousness, began to be mutinous upon the Account of *Domitian's* Murther, resolving to fall upon, and destroy all those, who had any Concern in his Assassination: So that the Emperor, finding himself insufficient to withstand their Fury, and perceiving that his Age and Infirmities had impaired his Authority over them, was resolved to adopt some worthy Person for his Successor, who should be able both to support him, while he lived, and govern the Empire, after his Decease. Tho' he had many considerable Friends and Relations of his own, who hoped for this high Promotion, yet, like a just and generous Prince, he sought only the publick Good, and wisely made choice of *Ulpian Trajanus*, an utter Stranger to his Family, but the greatest and most deserving Person of his Age.

THIS Determination he accordingly put in Execution; and, having, with the usual Solemnities, adopted him in the Capitol, and made him *Cæsar* in the Senate, he immediately sent Ambassadors to him at *Cologne* (for at that Time

A. M.
4101, &c.
Ann. Dom.
97, &c.

His Adoption
of Trajan.

And Death.

A. M.
4102, &c.
Ann. Dom.
98, &c.

Time he was Governor of the *Lower Germany*) with the Ensigns and Arms of the Empire. This proved so great a Curb to the Licentiousness, and Mutinies of the Soldiers, that, from thence forward, they continued in a perfect Quietness and Obedience. But *Nerva* lived not long to enjoy the Benefit of this happy Choice; for, about three Months after, falling into a violent Passion against a Senator, named *Regulus*, he put himself into such Disorder, that, by Reason of the *Feebleness* of his Body, and Lowness of his Spirits, he fell into a Fever, which, in the 66th Year of his Age, and the 2d of his Reign, carried him off.

The Reign
of Trajan.

His Quali-
fications for
the Govern-
ment.

UPON the Death of *Nerva*, *Trajan* was joyfully received (as Emperor) at *Rome*, both by the Senate and People. He was a *Spaniard* by Birth, of an *illustrious* Family, born in a Town called *Italica*, not far from the City of *Seville*; and, being now above two and forty Years of Age, of a strong Body, and vigorous Mind, happily tempered between the Warmth of Youth, and the Experience of Old-age, he was, in all Respects, qualified for the greatest Attempts, and the noblest Enterprizes. In the Beginning of his Reign, he was blessed with the Happiness of having the greatest Master of his Age, that admirable *Philosopher* and *Biographer*, *Plutarch*, by whose wise Instructions, added to his own Abilities, he pursued the Administration of his Government, with that Moderation and Justice, and that Wisdom and Magnanimity, as raised both the Love and Admiration of all Men.

And excellent
Administra-
tion of it

AT his first entering into the Senate, he declared publickly, *That no good Man, by his Command, should ever suffer Death or Disgrace*, which he confirm'd by a solemn Oath, and inviolably observed it through his whole Reign. His

first Step was, to reform the Laws that were defective, and to put in Execution those that were good; to take care that Equity and Justice were strictly and faithfully administred in all Cases; to advance the most worthy and virtuous Men to the highest Posts, and to reclaim such as were otherwise, with Gentleness and Clemency: But, as Mutiny in an Army was a Matter of dangerous Consequence, the *Prætorian* Cohorts, and their Commanders, who had raised the Sedition against *Nerva*, he sent for, and disbanded without any farther Punishment, (as some say) though others affirm, that he put several of them to Death.

THE *Informers*, *Promoters*, and *Pettifoggers*, who had done great Mischiefs in former Reigns, he utterly exterminated; and put down the *Pantomimes*, *Farce-Players*, and *Buffoons*, as effeminate Diversions, and unbecoming the *Roman* Gravity: But he re-built the *grand Cirque*, wherein more manly Exercises were performed, much larger, and more beautiful than it was before, with an Inscription, signifying, *that it was to make it worthy to receive the People of Rome*. The Truth is, his Love to the People of *Rome*, as well as all his other Subjects, was visible in his Relief of the Poor, and Education of their Children; in his behaving to all Men with Courtesy and Affability, without Disguise or Dissimulation; in entertaining Persons of Merit (though of no high Degree) with a most open Familiarity; bestowing upon such Honours and Wealth, though he had but a small Acquaintance with them; and, in short, in *treating all his Subjects* (as himself expresses the Matter) *with the same Usage, as he himself would have desired of his Prince, had he been a private Person*. For these, and many more Instances of his Goodness, and paternal Care to his People, he not only obtained

A. M.
4102, &c.
Ann. Dom.
98, &c.

The Titles con-
ferred on him.

A. M.
4108, &c.
Ann. Dom.
104, &c.

obtained the Title of *Pater Patriæ*, but the Senate likewise conferred on him that of *Optimus*, as the best of all Princes, which he esteemed more than all the Glories of his Victories and Conquests, because it related, not so much to his *Courage* and Conduct, as to his *Morality* and Piety.

His Persecution of Christians for some Time.

HIS mistaken Piety indeed, or Zeal for the Religion established in the Empire, confirm'd his Prejudices against *Christianity*, and made him look upon the Professors of it with a jealous Eye, not only as *Subverters* of the national Faith, and Enemies to the Gods of the *Romans*, but (as their Adversaries were pleased to represent them) Establishers likewise of some *illegal Societies*, that were the Nurseries of Faction and Sedition. Under this plausible Pretence, *the third general Persecution of the Church*, in the third Year of this Emperor's Reign, commenced; wherein, among an infinite Number of others, St *Clement*, Bishop of *Rome*, being thrown into the Sea with an Anchor about his Neck; St *Simeon*, Bishop of *Jerusalem*, being first scourged, and then crucified; and St *Ignatius*, Bishop of *Antioch*, being condemned to be thrown to the wild Beasts, obtained the glorious Crown of Martyrdom. This Persecution, for some Time, went on, tho' with different Degrees of Severity, in several Parts of the Empire, and was so much the more afflicting to the Christians, because they generally suffer'd under the Notion of *Malefactors* and Traitors, and under an Emperor, fam'd throughout the World for his singular Justice and Moderation: But it had not continued long, before this Prince, upon his Reception of a Letter from *Pliny*, the Proconsul in *Bythynia*, (wherein he represents *the Innocency and Simplicity of the Christians*; that they

were an harmless and inoffensive Sort of People, who only worshipped Christ as God, and bound themselves by Oath to abstain from all Wickedness) abated the Rigour of it, so that the Fire, which had hitherto raged with great Fury, began now to be extinguished, and only crept up and down in private Corners.

A. M.
4108, &c.
Ann. Dom.
104, &c.

IN the mean Time, the Christian Religion, notwithstanding all Opposition to the contrary, was spread through the greatest Parts of *Europe*, *Asia*, and *Africa*, extended from the *British* Islands to the farthest *Indies*, and was established, not only in Cities, and populous Places, but in Towns and Country Villages, as *Pliny*, in the above-cited Letter, testifies. The *metropolitan* Cities were all under Bishops of the greatest Eminence and Piety. The four great Cities of the *Roman* Empire, *Rome*, *Alexandria*, *Antioch*, and *Jerusalem*, usually stiled *apostolical* Churches, were governed by *apostolical* Men. *Publius* was at *Athens*; *Polycarp* at *Smyrna*; *One-simus* at *Ephesus*; and *Papias* at *Hierapolis*; with many others of *primitive* Integrity in different Places.

The wonderful Increase and State of the Church, at the End of the first Century.

SUCH was the State of the *Christian* Church, in the Beginning of the second Century, increasing and flourishing after a marvellous Manner; and, though it wanted all human Helps, though it had all the Force and Policy of the World bent against it, growing by Opposition and Oppression, and over-bearing all the Powers of Earth and Hell. (b) Whereunto then shall we liken the Kingdom of God, and its wonderful Increase, or with what Comparison shall we compare it? There is indeed some Resemblance of it in the prodigious *Fecundity* of Seeds, which accordingly our Blessed Saviour frequently makes use of to illustrate it; but there is nothing parallel to it, in the

19 Q

(b) Luke iv. 30.

A. M.
4108, &c.
Ann. Dom.
104, &c.

the History of all the Religions, which have obtained among Men, from the Beginning of the World, to this Day. And therefore, as this shews that the Original of it was from Heaven, and that the Hand of Omnipotence has all along guided and preserved it; so it gives us a full Assurance of Hope, that the same Divine Providence will continue to protect and defend it, (c) un-

2

til we come unto Mount Sion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable Company of Angels; to the general Assembly, and Church of the First-born, which are written in Heaven; to God, the Judge of all; to Jesus, the Mediator of the New Covenant; and to the Spirits of just Men made perfect. Amen, Amen.

A. M.
4108, &c.
Ann. Dom.
104, &c.

(c) Heb. xii. 22, &c.

F I N I S.



A CHRONOLOGICAL TABLE OF THE HISTORY OF THE HOLY BIBLE.

PERIOD I.			
<i>From the CREATION, to the DELUGE, 1656 Years.</i>			
Anno Mun.		Anno Mun.	
1	T HE Creation of the World, and our first Parents.	1771	The Beginning of the <i>Babylonian</i> , or <i>Affyrian</i> Monarchy, founded by <i>Nimrod</i> ; and of the Kingdom of <i>Egypt</i> by <i>Misraim</i> , the Son of <i>Ham</i> .
2	The Birth of <i>Cain</i> , <i>Adam</i> 's eldest Son.	1787	The Birth of <i>Reu</i> , the Son of <i>Phaleg</i> .
3	The Birth of <i>Abel</i> .	1819	The Birth of <i>Serug</i> , the Son of <i>Reu</i> .
129	<i>Cain</i> kills his Brother <i>Abel</i> .	1849	The Birth of <i>Nabor</i> , the Son of <i>Serug</i> .
130	The Birth of <i>Seth</i> , Son to <i>Adam</i> and <i>Eve</i> .	1878	The Birth of <i>Terah</i> , the Son of <i>Nabor</i> .
235	The Birth of <i>Enos</i> , Son of <i>Seth</i> .	1943	The Death of <i>Nimrod</i> , succeeded by <i>Belus</i> .
325	The Birth of <i>Cainan</i> , Son of <i>Enos</i> .	1948	The Birth of <i>Harab</i> , Son of <i>Terah</i> .
395	The Birth of <i>Mabalaleel</i> , Son of <i>Cainan</i> .	1669	The Death of <i>Belus</i> , succeeded by <i>Ninus</i> .
460	The Birth of <i>Jared</i> , Son of <i>Mabalaleel</i> .	2006	The Death of <i>Noah</i> , aged 950 Years, and the Beginning of the <i>post-diluvian</i> Idolatry.
622	The Birth of <i>Enoch</i> , the Son of <i>Jared</i> .	2008	The Birth of <i>Abram</i> , Son of <i>Terah</i> .
687	The Birth of <i>Methuselah</i> , Son of <i>Enoch</i> .	2017	The Death of <i>Ninus</i> , succeeded by his Wife <i>Semiramis</i> .
874	The Birth of <i>Lamech</i> , Son of <i>Methuselah</i> .	2018	The Birth of <i>Sarai</i> , <i>Abram</i> 's Wife.
930	The Death of <i>Adam</i> , aged 930 Years.	2059	The Death of <i>Semiramis</i> , succeeded by her Son <i>Ninias</i> .
987	The Translation of <i>Enoch</i> , aged 365 Years.	2083	The Call of <i>Abram</i> from <i>Ur</i> , to <i>Haran</i> in <i>Mesopotamia</i> , where his Father died, aged 205 Years.
1042	The Death of <i>Seth</i> , aged 912 Years.		
1056	The Birth of <i>Noah</i> , Son of <i>Lamech</i> .		
1140	The Death of <i>Enos</i> , aged 905 Years.		
1235	The Death of <i>Cainan</i> , aged 910 Years.		
1290	The Death of <i>Mabalaleel</i> , aged 895 Years.		
1422	The Death of <i>Jared</i> , aged 962 Years.		
1536	<i>Noah</i> warn'd by God of the future <i>Deluge</i> .		
1651	The Death of <i>Lamech</i> , aged 775 Years.		
1656	The Death of <i>Methuselah</i> , the longest Liver of all Men.		
	The same Year <i>Noah</i> , being 600 Years old, by God's Command, enters the Ark.		
PERIOD II.			
<i>From the DELUGE, to the Calling of ABRAHAM, 426 Years.</i>			
1657	N OAH, with his Family and three Sons, <i>Shem</i> , <i>Ham</i> , and <i>Japhet</i> , leave the Ark.	2083	A BRAHAM's Second Call out of <i>Haran</i> into the Land of Promise, where he lived at <i>Sichem</i> .
	The <i>Rainbow</i> made a Pledge of no future <i>Deluge</i> .	2084	His Going down into <i>Egypt</i> upon account of the Famine, and returning thence, when <i>Tegar Amachus</i> was King of <i>Egypt</i> .
1658	The Birth of <i>Arphaxad</i> , the Son of <i>Shem</i> .	2092	His defeating <i>Chedorlaomer</i> 's victorious Army, and retaking his Nephew <i>Lot</i> with much Booty.
1663	<i>Noah</i> plants a Vineyard, and drinks to Excess.	2094	The Birth of <i>Ishmael</i> , Son of <i>Abraham</i> , by <i>Hagar</i> , <i>Sarab</i> 's Handmaid.
1693	The Birth of <i>Salah</i> , Son of <i>Arphaxad</i> .	2107	God's Covenant with <i>Abraham</i> . The Institution of <i>Circumcision</i> . <i>Abraham</i> 's entertaining Angels. The Destruction of <i>Sodom</i> and <i>Gomorrab</i> . <i>Lot</i> 's Preservation, and committing Incest with his Daughters.
1723	The Birth of <i>Heber</i> , the Son of <i>Salah</i> .	2115	The Birth of <i>Isaac</i> , Son of <i>Abraham</i> and <i>Sarab</i> .
1757	The Birth of <i>Phaleg</i> , Son of <i>Heber</i> .	2118	The Dismission of <i>Hagar</i> and <i>Ishmael</i> .
1770	The Building of the Tower of <i>Babel</i> , the Confusion of Languages, and Dispersion of Nations.	2133	<i>Abraham</i> 's offering up his Son <i>Isaac</i> .
		2148	The Death of <i>Sarab</i> , <i>Abraham</i> 's Wife, aged 127 Years.
		2141	<i>Abraham</i> 's sending his Servant into <i>Mesopotamia</i> , to procure <i>Rebekah</i> for his Son's Wife; and much about this Time the Kingdom of the <i>Argives</i> in <i>Peloponnesus</i> began.

A CHRONOLOGICAL TABLE of

Anno Mun.		Ante Chr.	Anno Mun.		Ante Chr.
2150	The Marriage of <i>Abraham</i> with <i>Keturah</i> .	1854	2553	the <i>Israelites</i> make War against him, and take his Country.	1447
2167	<i>Rebekah</i> , being barren for 19 Years, at last conceives.	1833		At this Time the Great <i>Sesoftris</i> is supposed, by <i>Usher</i> , and others, to have reigned in <i>Egypt</i> .	1447
2168	The Birth of <i>Jacob</i> and <i>Esau</i> .	1832	2553	After the Defeat of <i>Og</i> , King of <i>Basban</i> , the Practices of <i>Balack</i> , King of <i>Moab</i> , the Defection of the People into Idolatry, and their War with the <i>Midianites</i> , <i>Moses</i> , the Servant of the Lord, died, in the 120th Year of his Age, and is succeeded in the Government of the Children of <i>Israel</i> by <i>Joshua</i> .	1447
2184	The Death of <i>Abraham</i> , aged 175 Years.	1817			
2200	<i>Isaac's</i> Covenant with <i>Abimelech</i> , King of <i>Gerar</i> .	1800			
2208	<i>Esau's</i> Marriage with <i>Canaanitish</i> Women.	1792			
	The Deluge of <i>Ogyges</i> in <i>Attica</i> this Year.				
2231	The Death of <i>Ismael</i> , <i>Abraham's</i> eldest Son.	1769			
2245	<i>Isaac's</i> Mistake, in giving his Blessing to <i>Jacob</i> , and <i>Jacob's</i> withdrawing into <i>Mesopotamia</i> , and there marrying first <i>Leah</i> , and then <i>Rachel</i> .	1755			
2246	The Birth of <i>Reuben</i> , Son of <i>Jacob</i> and <i>Leah</i> .	1754			
2247	The Birth of <i>Simeon</i> , the Son of <i>Leah</i> .	1753			
2248	The Birth of <i>Levi</i> , the Son of <i>Leah</i> .	1752			
2249	The Birth of <i>Judab</i> , Son of <i>Leah</i> .	1751			
2259	The Birth of <i>Joseph</i> , Son of <i>Jacob</i> and <i>Rachel</i> . <i>Biyris</i> was then King of <i>Egypt</i> .	1741			
2265	<i>Jacob</i> , taking his Wives and Children with him, leaves <i>Mesopotamia</i> , and returning into his own Country, contrary to his Fears, is graciously received by his Brother <i>Esau</i> .	1735	2554	AFTER the Succession of <i>Joshua</i> , the Passage of <i>Jordan</i> , the Taking of <i>Jericho</i> , the League with the <i>Gibeonites</i> , the Defeat of the five Confederate Princes, and the Arrest of the <i>Sun</i> and <i>Moon</i> , during the Action, <i>Joshua</i> begins the War against the Kings of <i>Canaan</i> .	1446
2273	The Rape of <i>Dinah</i> , and the severe Revenge which her Brothers take. The Birth of <i>Benjamin</i> , and the Death of <i>Rachel</i> .	1727			
2276	<i>Joseph</i> sold by his Brothers into <i>Egypt</i> .	1724	2561	After the Conquest and Division of the Country, fixing the Tabernacle in <i>Shiloh</i> , and appointing Cities of Refuge, &c. <i>Joshua</i> exhorts the People, and dies, in the 110th Year of his Age.	1439
2286	Is tempted by <i>Potiphar's</i> Wife, and, upon his Refusal, put into Prison.	1714			
2287	He explains the Dreams of two Officers at Court.	1713	2562	During the succeeding Anarchy, the Idolatry of the <i>Danites</i> , and the War with the <i>Benjamites</i> , <i>Deucalion's</i> Flood, and the Burning of <i>Phaeton</i> , (as the Poets fable) seem to have happened.	1438
2289	<i>Joseph</i> explains the King's Dreams, and is thereupon made Governor of all <i>Egypt</i> .	1711			
	<i>Saomis</i> was then King of <i>Egypt</i> .		2599	The Government of the principal Judges, as, That of <i>Othniel</i> .	1401
2296	The Beginning of the seven Years Famine.	1704	2679	That of <i>Ehud</i> .	1321
2297	<i>Joseph's</i> ten Brethren come into <i>Egypt</i> to buy Corn.	1703	2619	That of <i>Deborah</i> and <i>Barack</i> .	1281
2298	<i>Jacob</i> , and his whole Family go down into <i>Egypt</i> .	1702	2759	That of <i>Gideon</i> .	1241
	<i>Sensaopis</i> was then King of <i>Egypt</i> .		2768	That of <i>Abimelech</i> .	1232
2302	The <i>Egyptians</i> sell their Lands and Liberties for Food.	1698	2786	The Rape of <i>Ganymede</i> .	1214
2302	The End of the seven Years Famine, and <i>Joseph's</i> returning to the <i>Egyptians</i> their Lands and Cattle.	1698	2801	The Adventers of <i>Perseus</i> .	1199
2315	The Death of <i>Jacob</i> , aged 147 Years.	1695	2817	That of <i>Jephthab</i> .	1183
2369	The Death of <i>Joseph</i> , aged 110 Years, desiring to have his Bones carried into the Land of <i>Canaan</i> .	1631	2821	The Taking of the City of <i>Troy</i> .	1180
2447	The new King of <i>Egypt</i> persecuting the <i>Jews</i> .	1573	2831	The Reign of <i>Ninus</i> .	1169
	<i>Ramesses Miamon</i> was then King of <i>Egypt</i> .		2848	That of <i>Eli</i> , the High-Priest.	1152
2427	About this Time lived <i>Joh</i> , famous for his Virtue, and Wisdom, as well as Patience.	1573	2849	<i>Danaus's</i> fifty Daughters murder their Husbands.	1151
2419	The Birth of <i>Aaron</i> , Son of <i>Amram</i> and <i>Jacobed</i> .	1570	2887	That of <i>Samson</i> .	1113
2433	The Birth of <i>Moses</i> , Brother of <i>Aaron</i> , together with many wonderful Incidents attending it.	1567	2888	The Ark taken by the <i>Philistines</i> .	1112
2446	<i>Cecrops</i> first founded the Kingdom of <i>Athens</i> .	1552	2908	That of <i>Samuel</i> .	1092
2473	<i>Moses</i> , killing an <i>Egyptian</i> , flies into <i>Midian</i> , and marries <i>Jethro's</i> Daughter.	1527	2909	<i>Saul</i> is appointed King of <i>Israel</i> .	1091
2513	The miraculous Appearance to <i>Moses</i> in the Burning-Bush, and his being sent to deliver the <i>Israelites</i> out of <i>Egypt</i> .	1487	2911	His War with the <i>Philistines</i> .	1089
2513	After ten Plagues, inflicted on the <i>Egyptians</i> , the <i>Israelites</i> are allowed to depart from <i>Egypt</i> .	1487	2930	His War with the <i>Amalekites</i> .	1070
	<i>Amenophis</i> was then King of <i>Egypt</i> , and he it is, who was drowned in the <i>Red Sea</i> .		2941	<i>Samuel</i> anoints <i>David</i> King.	1059
			2942	<i>David</i> fights against <i>Goliath</i> , and kills him.	1058
			2944	Is forced to flee from Court into different Places, by Reason of <i>Saul's</i> Jealousy.	1056
			2947	The Death of <i>Samuel</i> , at the Age of 98 Years.	1053
				The History of <i>Nabal</i> and his Wife <i>Abigail</i> about this Time.	
			2949	<i>Saul</i> , in his War with the <i>Philistines</i> , consults the Witch of <i>Endor</i> , causes <i>Samuel's</i> Ghost to be raised, loses the Battle, and kills himself, whereupon <i>David</i> is acknowledged King by the Tribe of <i>Judah</i> .	1051
			2956	After his Reconciliation with <i>Abner</i> , (who is treacherously slain by <i>Joab</i>) and the Death of his Rival, <i>Ishbosheth</i> , he is declared King over all <i>Israel</i> .	1049
			2958	His Wars with the <i>Philistines</i> .	1042
			2959	His bringing home the Ark.	1041
			2960	His Design to build a Temple.	1040
			2967	His War against the <i>Ammonites</i> , and <i>Syrians</i> .	1033
			2969	His Adultery with <i>Bathsheba</i> , and Murder of <i>Uriah</i> .	1031
			2971	The Birth of <i>Solomon</i> .	1029
			2972	<i>Amnon's</i> ravishing his Sister <i>Tamar</i> .	1028
			2974	<i>Abshalom's</i> killing his Brother <i>Amnon</i> .	1026
			2981	His Rebellion against his Father <i>David</i> , and Death by the Hand of <i>Joab</i> .	1019
			2983	The Famine, sent to revenge the Death of the <i>Gibeonites</i> .	1017
			2987	The Plague for <i>David's</i> numbering the People.	1013
			2988	<i>David</i> prepares Materials for the Building of the Temple.	1012
			2989	Causes his Son <i>Solomon</i> to be proclaimed King.	1011
			2990	Upon <i>David's</i> Death, <i>Solomon</i> ascends the Throne; puts <i>Adonijah</i> and <i>Joab</i> to Death; deposes <i>Abiathar</i> from the High-Priesthood, and marries the Daughter of the King of <i>Egypt</i> .	1010
			2993	Obtains of <i>Hiram</i> King of <i>Tyre</i> , Timber, and Workmen to assist him in building the Temple.	1008
			3000	Finishes the whole Structure of the Temple.	1000

PERIOD IV.

From the *ISRAELITES* Departure out of *Egypt* into the Land of *Canaan*, 40 Years.

2513	AFTER the <i>Israelites</i> Passage of the <i>Red Sea</i> , the Destruction of the <i>Egyptians</i> , and other remarkable Incidents, the Law is given on Mount <i>Sinai</i> .	1487
2511	After the Delivering of the Law with several Circumstances of Terror, the People's Covenant with God, their gross Idolatry, and many other Incidents, the Tabernacle is erected.	1486
2512	The <i>Israelites</i> continue a good while at <i>Kadesh barnea</i> .	1483
2542	After their wandering, for the Space of thirty seven Years, in the Wilderness, they come again to the same Place.	1448
2553	After their murmuring for Want of Water, the Death of <i>Aaron</i> , in the 123d Year of his Age, and the Erection of the Brazen Serpent, to cure them of the Biting of fiery Serpents; upon <i>Sihon</i> King of the <i>Amo</i> refusing them a Passage through his Dominions,	1447

the HISTORY of the BIBLE.

Anno Mun.	P E R I O D VI. From the Building of the Temple, to the Babylonish Captivity, 400 Years.				Anno Mun.	Kings of JUDAH.				Anno Mun.	Kings of ISRAEL.																
3001 2026 3029	T HE Dedication of the Temple. The Rebellion of <i>Jeroboam</i> against <i>Solomon</i> . The Death of <i>Solomon</i> , Succession of <i>Rehoboam</i> , and Revolt of the ten Tribes.				999 974 971	<i>Jehoram</i> introduces Idolatry into <i>Judah</i> ; is smitten with an incurable Disease; dies: And is suc- ceeded by his Son <i>Abaziah</i> . <i>HOMER</i> about this Time flourished.				3119 881	The Siege of <i>Sama- ria</i> by <i>Ben-hadad</i> , wherein he and his Army are seized with a <i>Panick</i> Fear, and break up in Confusion at Night. <i>Jehoram</i> is wounded at <i>Ramoth-Gilead</i> , and after that, slain by <i>Jehu</i> , who u- surps the Crown.				3119 881												
3029	971	<i>Rehoboam</i> , intending to make War with the Tribes, is di- verted from it by a Prophet.	<i>Jeroboam</i> , the Son of <i>Nebat</i> , abolishes the Worship of the Lord, and sets up the Worship of <i>Gol- den Calves</i> .	3030 970	3120 880	<i>Abaziah</i> accompa- nies <i>Jehoram</i> , K. of <i>Israel</i> , to the Siege of <i>Ramoth-Gilead</i> , and being after- wards put to Death, by the Order of <i>Je- hu</i> , his Kingdom is usurped by his Mo- ther <i>Ataliah</i> , who destroys all the Roy- al Family, except young <i>Joash</i> .	3147 853	<i>Ataliah</i> is put to Death, and <i>Joash</i> , being seated on the Throne, repairs the Ruins of the Tem- ple.	3148 852	The Death of <i>Jehu</i> , and Succession of his Son <i>Jehoahaz</i> .	3165 853	The Death of <i>Jehoah- az</i> , and Succession of his Son <i>Joash</i> . <i>Elisba</i> dies about this Time.	3168 822	The Death of <i>Haza- el</i> , K. of <i>Syria</i> , and Succession of his Son <i>Ben-hadad</i> , who wars against <i>Joash</i> .	3178 812	<i>Joash</i> obtains a great Victory over <i>Amaz- iah</i> , K. of <i>Judah</i> . He dies; and is suc- ceeded by his Son <i>Jeroboam</i> II. in whose Reign the Prophets <i>Jonah</i> , <i>Ho- sea</i> , and <i>Amos</i> pro- phesied in <i>Israel</i> . The <i>Olympick</i> Games were instituted this Year.	3225 775	The Death of <i>Jeroboam</i> II. and a long <i>Interregnum</i> .	3234 768	<i>Zachariah</i> , the Son of <i>Jeroboam</i> , at length obtains the King- dom, but, after a Reign of six Months, is killed by <i>Shallum</i> , who, after a Reign of one Month, is killed by <i>Menabem</i> , who dies; and is succeeded by his Son <i>Pekahiah</i> .	3245 755	<i>Pekahiah</i> is assassina- ted by <i>Pekah</i> , who succeeds him.	3249 751	The City of <i>Rome</i> began to be built.	3254 749	<i>Abacer</i> , Governor of <i>Media</i> , (who in Scripture is called <i>Tiglath-Pileser</i>) and <i>Belshes</i> (otherwise called <i>Nabonassar</i>) conspire against <i>Sar-</i>	
3032	970	He gives himself up to Impiety.																									
3033	967	Is plundered by <i>Shi- shack</i> , K. of <i>Egypt</i> .																									
3046	954	Dies; and is succeed- ed by his Son <i>Abi- jah</i> .																									
3047	953	<i>Abijah's</i> Victory over <i>Jeroboam</i> .	<i>Jeroboam</i> is overcome by <i>Abijah</i> , with the Loss of 500,000 of his Men.	3047 953	3164 836	<i>Joash</i> orders the High-Priest <i>Zeccha- riah</i> to be slain in the Temple; wages War with <i>Hazael</i> , K. of <i>Syria</i> ; is for- ced to give him large Sums of Mo- ney; is murdered by his Servants, and is succeeded by his Son <i>Amaziah</i> .	3178 822	<i>Amaziah</i> declares War against <i>Joash</i> , K. of <i>Israel</i> , and is defeated; he dies; and is succeeded by his Son <i>Uzziah</i> , o- therwise called <i>A- zariah</i> , in whose Reign the Prophets <i>Isaiab</i> and <i>Amos</i> , a- rise in the Kingdom of <i>Judah</i> .																			
3049	951	He dies; and is suc- ceeded by his Son <i>Aza</i> , who suppresses the Idolatry, that had been introduc'd into the Kingdom of <i>Judah</i> .	The Death of <i>Jeroboam</i> , and Succession of his Son <i>Nadab</i> . The Death of <i>Nadab</i> , and Succession of <i>Baasha</i> , who builds <i>Ramath</i> , to hinder the <i>Israelites</i> from going to <i>Jerusalem</i> .	3050 950																							
3064	936	He engages <i>Ben-ha- dad</i> , King of <i>Syria</i> , to invade the Terri- tories of <i>Baasha</i> , K. of <i>Israel</i> , in order to make him quit his Undertaking at <i>Ra- mah</i> .	The Death of <i>Baasha</i> , and Succession of his Son <i>Elah</i> . <i>Zimri</i> kills <i>Elah</i> , and usurps the Kingdom of <i>Israel</i> ; but <i>Omri</i> soon besieges him, and forces him to burn himself in his own Palace. <i>Omri</i> , when seated in the Throne, builds <i>Samaria</i> , and makes it the Seat of his Empire.	3074 926																							
			His Death; and the Succession of his Son <i>Abah</i> .	3075 925																							
3090	910	The Death of <i>Aza</i> , and Succession of his Son <i>Jehoshaphat</i> , who expels all Sorts of superstitious Wor- ship out of his Do- minions.	<i>Elisba</i> , the Prophet of the Lord, causes the false Prophets of <i>Baal</i> to be slain, and appoints <i>Elisba</i> to be his Successor in the prophetick Office.	3086 914																							
			<i>Abah</i> defeats <i>Ben-ha- dad</i> , K. of <i>Syria</i> , who laid siege to <i>Samaria</i> , and afterwards in a pitch'd Battle.	3096 904																							
4107	893	<i>Jehoshaphat</i> accom- panies <i>Abah</i> in his Expedition against <i>Ramoth-Gilead</i> , and is in Danger of being slain.	He makes War against <i>Ramoth-Gilead</i> , and there being slain in Disguise, is succeed- ed by his Son <i>Abaz- iah</i> .	3103 897																							
				3107 893																							
3103	892	He equips a Fleet for <i>Opbir</i> , but miscar- ries in the Voyage. <i>Elijah</i> is this Year translated in a fiery Chariot.	<i>Abaziah</i> , by a Fall, is dangerously wound- ed. He dies, and is succeeded by his Brother <i>Jehoram</i> .	3108 892	3210 754	The Death of <i>Uz- iah</i> , and Succession of his Son <i>Joatham</i> , in whose Reign <i>I- saiah</i> and <i>Hosai</i> prophesied.																					
4115	885	The Death of <i>Jeho- shaphat</i> ; and his Son <i>Jehoram's</i> Successi- on to the Crown.	<i>Elisba</i> foretels the Victory of the Ar- my of the <i>Israelites</i> , and procures Plenty of Water for them.	3109 891																							

A CHRONOLOGICAL TABLE *of*

Anno Mun.	Ante Chr.	Kings of JUDAH.	Kings of ISRAEL.	Anno Mun.	Ante Chr.	Anno Mun.	Ante Chr.
3262	738	The Death of Jotham, and Succession of his Son Abaz, who is invaded by Rezin, K. of Syria, and Pekah, K. of Israel, and, at length, invites to his Assistance Tiglath-Pileser, King of Assyria, submitting to pay him Tribute.	<p>danapalus, K. of Assyria, and having besieged him in Nineveh for three Years, compels him, at last, to burn himself, and all his Riches, in his own Palace; whereupon Tiglath-Pileser is acknowledged K. of Assyria, and Nabonassar lays the Foundation of the Babylonish Empire.</p> <p>Tiglath-Pileser overcomes Rezin, K. of Syria, and puts him to Death; then enters the Land of Israel; takes many Cities, and carries away a great Number of Captives.</p>	3254	746	3402	Daniel interprets Nebuchadnezzar's Dream of the great Statue.
			<p>Hoshea, the Son of Elah, puts Pekah, King of Israel, to Death, and usurps the Throne.</p> <p>Tiglath-Pileser dies; and is succeeded by Salmaneser, who invades the Kingdom of Israel, and makes Hoshea tributary to him.</p>			3404	The History of Susannah at Babylon, and Jeboiakim's Revolt against Nebuchadnezzar.
3278	722	Abaz dies; and is succeeded by his Son Hezekiah, who restores the true Worship of God (which Abaz had almost quite subverted) in Judah and Jerusalem.	<p>Hoshea, K. of Israel, thinking to shake off the Yoke of Salmaneser, makes an Alliance with So, or Sabacon, King of Egypt; whereupon Salmaneser besieges Samaria, and, after three Years, takes it, and carries away the People captive, and so extinguishes the Kingdom of Israel, after it had subsisted from the Separation, 264 Years.</p>	3264	736	3405	The Birth of Cyrus, and the Death of Jeboiakim, whose Body is thrown into the Highway, without any Burial; and the Succession of Jeconiah, who (after a short Reign) is taken, and carried to Babylon, while his Uncle Zedekiah is left at Jerusalem in his Place.
						3410	Ezekiel begins to prophesy in Chaldea, and foretels the Destruction of Jerusalem.
						3412	Zedekiah confederates with the King of Egypt, and revolts against Nebuchadnezzar.
						3414	Nebuchadnezzar besieges Jerusalem; defeats the Egyptian Army; takes the City, and utterly destroys it, with the Temple; puts out Zedekiah's Eyes; carries him to Babylon; and sends the Jews, that were left in the Country, captive beyond the Euphrates. And thus ended the Kingdom of Judea, after it had subsisted, from the Time of the Separation, 388 Years.
<p>PERIOD VII.</p> <p>From the Babylonish Captivity, to the Birth of CHRIST, 588 Years.</p>							
						3416	GEDALIAH is made Governor of the People, that are left in Judea, and is murdered by Ishmael.
						3417	Nebuchadnezzar returns to Babylon, and erects the Golden Image in the Plains of Dura.
						3439	He runs distracted, and thinks himself changed into an Ox.
						3443	Is restored to his Senses; dies; and is succeeded by his Son Evilmerodach, who is slain by a Conspiracy.
						3446	Cyrus, being made General of the Medes and Persians against the Babylonians, kills Neriglissar the King in Battle, and routs Cræsus, their Confederate.
						3455	Cyrus vanquishes Cræsus a second Time at the River Halys; pursues him to Sardis; takes the City, and Cræsus in it; whom he first orders to be burnt, but afterwards pardons, and takes him into his Confidence.
						3463	Returning into Assyria, he lays Siege to Babylon; takes it; and, having slain Belsazzar in it, places his Uncle Darius on the Throne.
						3468	Darius dies; and Cyrus, succeeding him, destroys the Assyrian, and begins the Persian Monarchy; and, the Year following, restores the Jews to their Liberty, and so puts an End to the 70 Years Captivity.
3285		Salmaneser dies; and is succeeded by Sennacherib, who invades the Kingdom of Judah, and takes several of its Cities.		715		3469	The Jews, returning to Jerusalem, begin to rebuild their City and Temple, but are obstructed by the Samaritans.
3291		Hezekiah's Sickness, and Recovery. He gives Money to Sennacherib, who still continues the War against him, but, at length, loses all his Army by the Stroke of an Angel; whereupon the Medes revolt from his Dominion, and, at his Return to Nineveh, he is put to Death by two of his Sons, and succeeded by a third, named Esarhaddon.		709		3475	The Wars of Cyrus with the Scythians, wherein he dies, being 70 Years old; and is succeeded by his Son Cambyses.
3306		Hezekiah dies; and is succeeded by his Son Manasseh.		694		3480	Cambyses puts his Brother Smerdis to Death; makes War in Egypt; and, returning in Syria, there dies.
3323		Esarhaddon makes himself Master of Babylon, and reunites the Assyrian and Babylonish Empire.		667		3483	Smerdis, the Magian, (whom the Scripture calls Artaxerxes) succeeds Cambyses, stops the Building of the Temple; but he, and all the other Magians are destroyed by certain of the Persian Nobility; and Darius, the Son of Hystaspes, succeeds in the Throne.
3329		He takes Manasseh Prisoner, and carries him in Chains to Babylon.		677		3484	Darius, by an express Decree, allows the Jews to rebuild their Temple, and takes Babylon, which had revolted, by an hardy Stratagem of Zopyrus.
3347		Holofernes invades Judea, and is slain by Judith.		653		3489	The Temple rebuilt, and dedicated; and the Revenues of Samaria granted for the Support of its Worship.
3361		Manasseh, after his Return from Babylon, dies; and is succeeded by his Son Ammon.		649		3513	Zoroastres, the famous Persian Prophet appears; and, Darius dying, is succeeded by his Son Xerxes, who confirms the Jews in their Privileges.
3363		Ammon is murdered by his Servants; and succeeded by his Son Josiah, in whose Reign Zephaniah prophesied.		647		3524	Xerxes's Expedition against the Greeks, and inglorious Return. He is slain by the Treason of Artabanus, and succeeded by his Son Artaxerxes, in Scripture called Abasuerus.
3370		Josiah endeavours to reform several Abuses, that had been introduced, and restores the true Worship of God.		640		3542	He divorces Vashti, and makes the Jewish Esther his Queen.
3376		At this Time Jeremiah begins to prophesy.		624		3546	Ezra is sent to be Governor of Judea, and separates the Jews from their strange Wives.
3394		Josiah is slain in Battle against Necho, King of Egypt; (whereupon Jeremiah composes his Book of Lamentations) and is succeeded first by Jehoahaz, and after him, by Jeboiakim, in whose Reign Habakkuk prophesied.		606		3552	Haman's Plot against all the Jews ends in his own Destruction.
3408		Nebuchadnezzar takes Jerusalem, and carries Daniel and his Companions, Captives into Babylon.		600			

the HISTORY of the BIBLE.

Anno. Mun.		Ante Chr.	Anno. Mun.		Ante Chr.
3559	Nehemiah sent Governor to Judea. He rebuilds the Walls, repeoples Jerusalem, and proceeds to reform the Church and State, whilst Ezra publishes his Edition of the Hebrew Scriptures.	441		dom of Syria by his Son Seleucus Philopater, who sends Heliodorus to fetch the Treasure, that was in the Temple of Jerusalem, but is hinder'd by an Apparition of Angels.	
3571	Nehemiah goes from Jerusalem to the Persian Court, and comes again with a new Commission. In the Time of his Administration, Zachariah and Malachi both prophesy.	429	3829	Upon the Death of Seleucus, Antiochus Epiphanes, his Brother, succeeds to the Kingdom of Syria, and proves a violent Persecutor of the Jews. He takes the City of Jerusalem by Storm; slays its Inhabitants, and grossly prophanes the Temple.	171
3580	Artaxerxes dies; and is succeeded by Xerxes II. his Son, who is slain by Sogdianus, as Sogdianus is by Ochus, who, with the Crown, assumes the Name of Darius, and is commonly called Darius Nothus.	420	3836	He sends Apollonius to compleat the Ruin of Jerusalem, and begins a publick Persecution of the Jewish Religion; whereupon Mattathias and his Sons take up Arms against him.	164
3580	The Death of Nehemiah, and the Reduction of Judea to the Perfeture of Syria, under which it was governed by the High-Priest.	420	3837	Old Eleazar, and the seven Maccabees, Brothers, together with their Mother, are martyr'd, and the Persecution violently carried on.	163
3596	The Temple on Mount Gerizzim began to be built by Manasseh.	404	3838	Upon the Death of Mattathias, his Son Judas Maccabeus is made Captain of the Jews, and vanquishes several of Antiochus's Commanders, recovers Jerusalem, and the Sanctuary, and institutes the Feast of the Dedication.	162
3599	Darius dies; and is succeeded by his Son Artaxerxes Mnemon.	401	3840	Antiochus Epiphanes dies a miserable Death in the East; and is succeeded by his Son, Antiochus Eupator, who, under the Tuition of Lysias, still oppresses the Jews, but is still vanquished by Judas; as are likewise the Edomites and Ammonites.	160
3638	Jonathan kills his Brother Jeshua contending for the High-Priesthood, for which the Jews are put under a Mult for seven Years.	362	3842	Demetrius, surnamed Soter, Son of Seleucus, who had been sent to Rome as an Hostage, returns from thence, while Eupator is besieging Jerusalem; and, having put both him and his Governor Lysias to Death, seizes upon the Kingdom of Syria.	158
3646	Artaxerxes Mnemon dies; and is succeeded by Artaxerxes Ochus.	354	3843	Upon the Death of Judas, who is slain manfully fighting, Jonathan Maccabeus is made Captain of the Jewish Forces, who defeats Bacchides, the General of Demetrius, and makes Peace with him.	157
3648	Alexander the Great, born at Pella in Macedonia.	352	3852	Demetrius, upon Alexander Balus, an Impostor, pretending to the Kingdom of Syria, makes his Court to Jonathan; but Jonathan takes Part with Balas, who defeats and slays Demetrius, and so becomes King of Syria.	148
3666	Bagoas, the Eunuch, poisons Ochus, and makes his Brother Arses King in his Stead; he afterwards destroys Arses, and sets up Darius Codomannus, who puts Bagoas to Death.	334	3854	Demetrius Nicanor, eldest Son to the late Demetrius Soter, by the Help of Ptolemy Philometer, King of Egypt, regains the Kingdom of Syria from Alexander Balas, who is beheaded by the King of Arabia.	146
3667	Philip, King of Macedon, being made General of Greece against the Persians, is slain by Pausanias, and succeeded by his Son Alexander, both in his Kingdom, and Command.	333	3860	Tryphon brings young Antiochus, surnamed Theos, Son of Alexander Balas, into Syria, and claims for him his Father's Crown; but, as he designed it for himself, he, to prepare his Way, treacherously murders Jonathan.	140
3670	Alexander passes into Asia, and defeats Darius in two pitched Battles.	330	3861	Simon Maccabeus succeeds Jonathan, as Captain of the Jewish Army, and, as soon as Tryphon had put Antiochus to Death, and usurp'd the Kingdom of Syria, he declares against him, and takes Part with Demetrius Nicanor, from whom he obtains a Grant of the Sovereignty of Judea.	139
3672	Destroys Tyre, and marches to Jerusalem, where the High-Priest diverts his Anger, and engages his Favour to the Jews.	328	3863	Demetrius Nicanor, being taken Prisoner by the Parthians; his Brother Antiochus Sidetes marries his Wife Cleopatra, and, having vanquished Tryphon, takes, and puts him to Death.	137
3673	He chastises the Samaritans for killing their Governor Andromachus.	327	3866	Antiochus Sidetes, far from absolving his Promise to Simon, imposes hard Conditions on him, which Simon refusing to comply with, he, with his two Sons, Judas and Mattathias, are treacherously murder'd, at the Procurement of Sidetes, by one Ptolemy, Simon's Son-in-Law.	134
3674	The Death of Darius Codomannus, who is slain by Bessus, and with whom ends the Persian Monarchy.	326	3870	John, commonly called Hyrcanus, succeeds his Father Simon in the Command of the Army of the Jews; disappoints the Murderer of his Design of usurping the Government, and makes Peace with Antiochus Sidetes, who is slain in the Parthian War.	130
3681	The Beginning of the Grecian Empire, and the Death of Alexander, who was the first Founder of it.	319	3874	Hyrcanus shakes off the Syrian Yoke, and makes himself independent: Takes several Cities from Syria; destroys the Temple of Gerizzim; and, having conquer'd the Idumeans, makes them embrace the Jewish Religion.	126
3681	After the Death of Alexander, Aridæus, his Bastard Brother, is made nominal King, while the great Officers in the Army divide the Provinces of the Empire among themselves.	319	3894	He besieges Samaria, and takes it. He dies; and is succeeded by Aristobulus, his eldest Son, who, first of his Family, wore a Diadem, and took the Title of King. Under his Father's Government the three principal Sects of the Jews, the Pharisees, Sadducees, and Essenes began to make a Figure.	106
3684	Ptolemy, the Son of Lagos, whom the Greeks call Soter, seizes on Egypt, and conquers Judea.	316	3898	Aristobulus starves his Mother to Death; conquers the Itureans, and makes them embrace the Jewish Religion; orders his Brother Antigonus to be slain; dies himself; and is succeeded by his Brother Alexander Jannæus.	102
3708	Simon the Just, High-Priest of the Jews, having compleated the Canon of the Old Testament, dies; and is succeeded by Eleazer his Brother.	292			
3716	Ptolemy Soter dies; and is succeeded in the Kingdom of Egypt by Ptolemy Philadelphus, who causes the Hebrew Scriptures to be translated into Greek.	284			
3730	The Romans, at this Time, begin to make a Figure.	270			
3741	The first Carthaginian War began.	259			
3757	Upon the Death of Ptolemy Philadelphus, his Son Ptolemy Evergetes succeeds to the Throne of Egypt, and makes himself Master of Syria and Judea.	243			
3778	Onias, the High-Priest, having offended Ptolemy by neglecting to pay the annual Tribute due to the Crown of Egypt, sends his Nephew Joseph to accommodate the Matter, and make his Peace.	222			
3783	Ptolemy Evergetes dies; and is succeeded by his Son Philopater, who enters into War with Antiochus, surnamed the Great, King of Syria.	217			
3787	Ptolemy Philopater gains a great Victory over Antiochus; attempts to enter into the Temple of Jerusalem; but, being hindered by the Priests, at his Return into Egypt, he orders all the Jews, either to renounce their Religion, or to be trod to Death by Elephants; but God wonderfully delivers them.	213			
3800	Upon the Death of Ptolemy Philopater, Ptolemy Epiphanes, an Infant five Years old, succeeds him; but has Phœnicia and Judea soon ravished from him by Antiochus the Great.	200			
3802	Scipio vanquishes Hannibal in Africa, and the Romans begin now to make a considerable Figure in the World.	198			
3815	Hannibal, coming to Antiochus, prevails with him to enter into War with the Romans, but the Romans soon defeat him, and compel him to make an inglorious Peace.	185			
3817	Hyrcanus is sent by Joseph his Father to make his Compliment to King Ptolemy, upon the Birth of his eldest Son.	183			
3818	Antiochus the Great dies; and is succeeded in the King-	182			

A CHRONOLOGICAL TABLE of

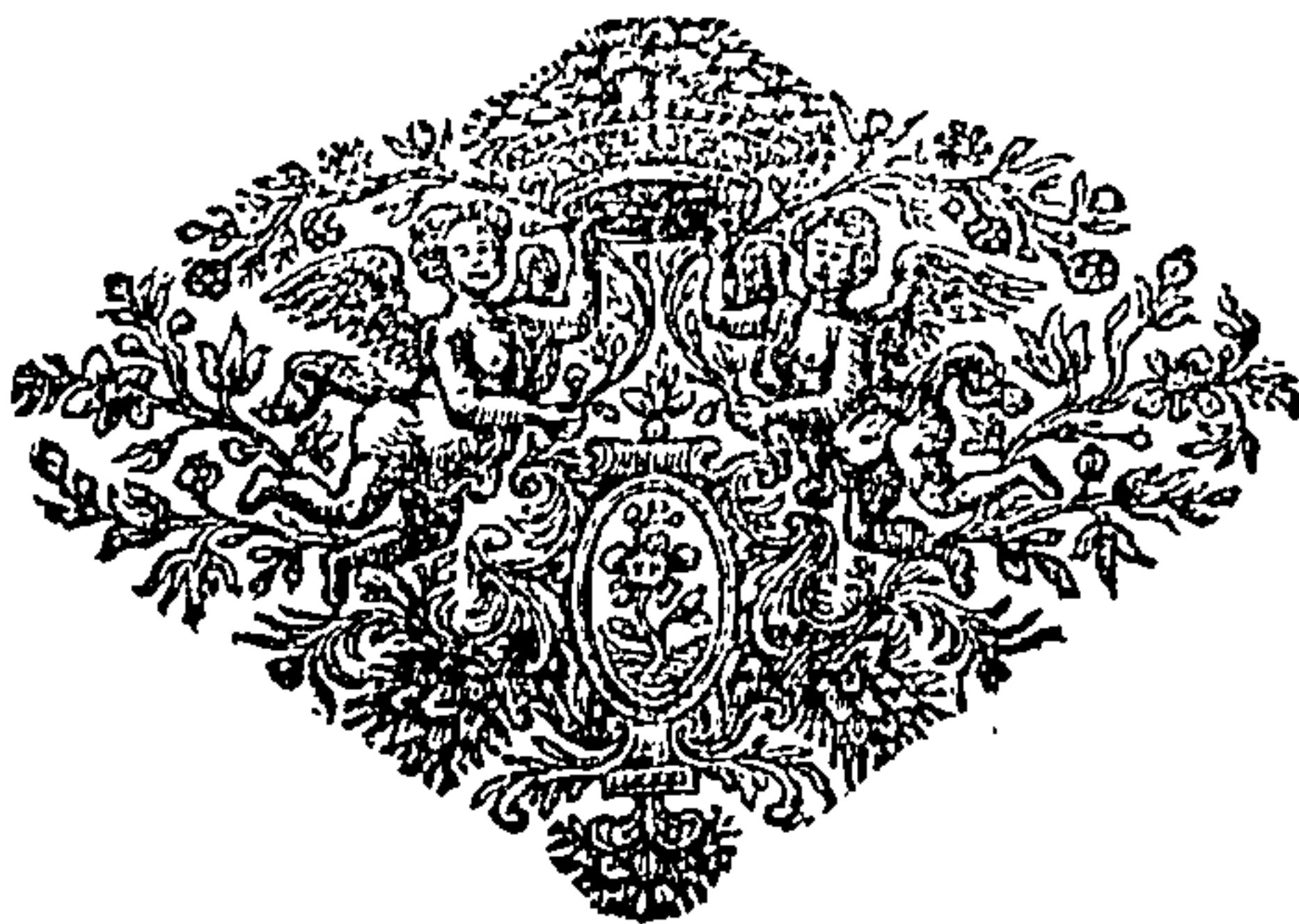
Anno Mun.		Ante Chr.	Anno Mun.	PERIOD VIII. From the BIRTH of CHRIST, to the Completion of the Canon of the New Testament, 97 Years.	Anno Dom.	Before the Vulgar Era.
3899	Alexander Jannæus besieges Ptolemais, but is defeated by Lathyrus King of Cyprus; is relieved by Cleopatra, Queen of Egypt, with whom he enters into an Alliance.	101				
3906	He takes and demolishes Gaza; maintains a War with his Subjects for six Years; and after many military Exploits, dies at last at the Siege of Ragaba; and is succeeded by his Wife Alexandra.	94	4001	OUR Lord is circumcised; presented in the Temple; is adored by the Magi; and flies into Egypt. Herod puts his Son Antipater to Death; massacres the Infants of Bethlehem; dies a little before the Passover, and is succeeded in Part of his Dominions, by his Son Archelaus.	1	4
3921	The War between the Romans and Mithridates at this Time began.	89				
3926	Alexandra gains the Pharisees, a leading Sect at that Time, to her Party, and diverts Tigranes, King of Armenia, from invading Judea.	74	4002	Our Lord returns from Egypt, (whither he was directed to fly) and settles at Nazareth in Galilee.	2	3
3935	Upon the Death of Alexandra, Aristobulus, the second Son of Alexander Jannæus, having defeated his elder Brother Hyrcanus, seizes upon the Kingdom, and compels him to live a private Life.	65	4003	Augustus banishes his Daughter Julia.	3	2
3939	Hyrcanus, at the Instigation of Antipater, the Father of Herod the Great, by the Assistance of Aretas, King of Arabia, defeats Aristobulus, and claims the Kingdom.	61				Vulgar Era.
3940	Mithridates is reduced to the Necessity of slaying himself.	60	4004	The Vulgar Era, or the fourth Year of Christ (the first of which was but eight Days) here begins.	4	1
3940	Pompey, coming to Damascus, hears the Cause of Hyrcanus and Aristobulus; but Aristobulus, perceiving him to incline to his Brother, withdraws to Jerusalem, and maintains the City against Pompey, who takes it; and, carrying him Prisoner to Rome, makes Hyrcanus High-Priest, and Prince of the Jews.	60	4007	Augustus adopts Tiberius; refuses the Title of LORD, and compleats the Kalendar. St John the Evangelist, and St Luke, supposed both to be born this Year.	7	4
3954	Aristobulus is poisoned at Rome; and the Difference between Cæsar and Pompey breaks out.	46	4009	Archelaus is banished to Vienna in Gaul, and his Dominions are reduced to a Roman Province.	9	6
3957	Antipater obtains for his Son Phasael the Government of Judea, and that of Galilee for his Son Herod, who, being summoned before the Sanhedrim, and in Danger of being condemned, retires in great Rage to his Government.	43	4012	Our Lord, at twelve Years of Age, goes into the Temple at Jerusalem, and disputes with the Jewish Doctors.	12	9
3960	Julius Cæsar is murdered in the Senate-House; and Herod causes Malichus, who had poisoned his Father Antipater, to be slain.	40	4013	Augustus makes a Law against Celibacy, and banishes the Poet Ovid.	13	10
3962	Brutus and Cassius, being vanquished by Octavianus and Anthony, are forced to slay themselves.	38	4017	He makes his Will; dies at Nola; and is succeeded by Tiberius.	17	14
3963	The Jews accuse Phasael and Herod to Mark Anthony several Times, but all to no Purpose.	37	4023	Tiberius makes Valerius Gratus Governor of Judea; restrains the Licentiousness of the Players; banishes the Astrologers out of Italy, and causes Germanicus to be poison'd.	23	20
3964	Antigonus, the Son of Aristobulus, prevails with the Parthians to set him upon the Throne of Judea; whereupon the War between him and Herod commences, and ends in the Death of Antigonus.	36	4031	Pilate is made Governor of Judea, and creates great Disturbances: Tiberius retires from Rome, and never more returns; and Joseph, the Husband of the Virgin Mary, is supposed to die this Year.	31	28
3970	Herod, at the Request of his Wife Mariamne, makes her Brother Aristobulus High-Priest, and afterwards causes him to be drowned, for which he is called to an Account by Mark Antony, but makes his Peace by Bribery.	30	4032	John the Baptist begins his Preaching, and has many Followers.	32	29
3972	A War breaks out between Octavianus and Mark Anthony, wherein Herod sides with Anthony.	28	4033	Our Lord is baptiz'd by John, who gives ample Testimony of him; is tempted in the Wilderness; turns Water into Wine at Cana; celebrates His FIRST PASSOVER at Jerusalem; converses with Nicodemus; converses with the Samaritan Women; cures the Nobleman's Son in Galilee, and, being badly used at Nazareth, leaves that Place, and settles at Capernaum. In this Year Herod Antipas marries Herodias, his Brother Philip's Wife, which, when John the Baptist loudly declared against, Herod clapp'd him in Prison, and so put an End to his Ministry.	33	30
3973	The Battle at Actium, wherein Octavianus obtains a compleat Victory over Anthony.	27				
3974	Herod addresses himself to Octavianus, and makes his Peace with him, who pursues Anthony and Cleopatra to Alexandria, and there compels them to kill themselves.	26	4034	Our Lord calls Peter, Andrew, James, John, and Matthew; works several Miracles; preaches his Sermon on the Mount; celebrates his SECOND PASSOVER at Jerusalem; pardons Mary Magdalene, and receives the Disciples, sent from John the Baptist, then in Prison, to enquire, if he was the Messiah.	34	31
3975	Octavianus, returning to Rome, enters it in Triumph, and has the Monarchy of the whole Roman Empire conferred on him, with the Name of Augustus, which he, and his Successors, ever after bore.	25	4035	The Mission of the twelve Apostles, and the Death of John the Baptist by Herod's Order. The THIRD PASSOVER after our Lord's Baptism; his Transfiguration; Mission of the 70 Disciples, and their Return; his going to the Feast of Tabernacles in October, and the Feast of Dedication in December.	35	32
3976	Herod, in a Fit of Rage and Jealousy, puts Mariamne, his beloved Wife, to Death, and, the next Year, her Mother Alexandra.	24	4036	Our Lord's last Journey to Jerusalem; his Conversion of Zaccheus; raising Lazarus from the Grave, and triumphant Entry into Jerusalem. His FOURTH and LAST PASSOVER, and Institution of the Eucharist. His Condemnation, and Crucifixion. His Resurrection and Appearance to several. The Admission of Matthias into the Number of the Apostles, the Effusion of the Holy Ghost, and the first Establishment of the Christian Church.	36	33
3982	He undertakes several Buildings in Compliment to Augustus, contrary to the Religion of the Jews; but to make an Amends for that, builds them a glorious Temple.	18				
3989	Augustus, upon the Death of Lepidus, takes upon him the Office of High-Priest of Rome, and, by Virtue thereof, examines the Sibylline Prophecies, burning such as were reputed spurious, and depositing the rest in Apollo's Temple.	11	4037	The seven Deacons elected. James the Less made Bishop of Jerusalem. Tiberius proposes to deify Jesus. St Stephen stoned. The Believers dispersed. Philip converts the Samaritans, whom Peter and John confirm. He converts the Eunuch	37	34
3998	Herod causes Alexander and Aristobulus, his two Sons by Mariamne, to be strangled.	2				
3999	The Annunciation of the Son of God to the Virgin Mary. The Birth of John the Baptist six Months before the Birth of Jesus. The Temple of Janus shut.	1				
4000	The Birth of our Blessed Lord and Saviour JESUS CHRIST.					
N. B. That the Vulgar Christian Era (which was the Invention of Dionysius Exiguus) begins four Years after the Time of Christ's Nativity.						

the HISTORY of the BIBLE.

Anno Mun.		Anno Dom.	Vulg. Ær.	Anno Mun.		Anno Dom.	Vulg. Ær.
4038	of Queen Candace, and Simon Magus introduces Heresy. Paul is converted near Damascus, and retires into Arabia, where he continues for two Years. Vitellius made Governor of Syria, and young Agrippa, being much in Debt, resolves to go to Rome.	38	35		two Years a Prisoner; and there writes his Epistles to the Philippians, Ephesians, Philemon, and the Colossians. St Luke is likewise supposed to write his Gospel. St Mark, Matthias, and James, Bishop of Jerusalem, are thought to have suffered about this Time. Nero orders his Mother to be put to Death, and afterwards his Wife Octavia; when Burrhus dies, and Seneca retires.		
4039	Pilate is deprived of his Government. Herod defeated by Aretas; and Paul returns from Arabia to Damascus.	39	36				
4040	Tiberius dies, and is succeeded by Caligula, who banishes Herod into Gaul, and advances young Agrippa to be King of Part of Judea.	40	37	4066	Paul, being set at Liberty, writes his Epistle to the Hebrews, goes into Spain; and thence into Crete, where having made Titus Bishop, he thence goes into Judea, and, coming into Macedonia, from Philippi, he writes his first Epistle to Timothy, and that to Titus. Nero sets Rome on Fire: Begins the First general Persecution against the Christians; and, after the Discovery of Piso's Conspiracy, causes Seneca, Lucan, his Wife Poppæa, and several others, to be put to Death; while St Peter settles at Rome, and there defeats Simon Magus.	66	63
4041	Paul makes his Escape from Damascus. Goes to Jerusalem; and thence to Tarsus. Caligula impiously assumes Divine Honours, and builds a Temple to himself. Herod and Herodias are banished, and Pilate kills himself.	41	38				
4042	Peter supposed to have founded the Bishoprick of Antioch; goes to Lidda and Joppa, where he cures Æneas, and raises Tabitha from the Dead. Caligula commits many Cruelties. After a ridiculous Expedition, he returns to Rome in Triumph, and, being slain by Chæreas, is succeeded in the Empire by Claudius. The Conversion of Cornelius. The Call of the Gentiles, many of whom are converted at Antioch, and Barnabas is sent from Jerusalem to confirm them. St Matthew, at this Time, is supposed to have written his Gospel.	42	39	4069	The Beginning of the Jews Rebellion, many of whom are massacred at Casarca and Alexandria. Jerusalem invested by Cestus Gallus, upon whose Retreat, the Christians fly to Pella. Nero goes into Achaia, and appoints Helius Governor of Rome. Vespasian is made Governor of Judea, and carries on the War against the Jews. St Paul's second Arrival at Rome, and his writing his second Epistle to Timothy. He, and St Peter are imprisoned. St Peter writes his second Epistle to the Jewish Converts, and, under the Government of Helius, they both suffered Martyrdom at Rome. Nero contends, as a Charioteer, in the Olympick Games, and returning soon after to Rome, is abandon'd by all, and, in an abject Manner, slays himself.	69	66
4045	Paul after three Years Labour in Cilicia, &c. goes with Barnabas to Antioch, where Believers are first called Christians. Camillus's Revolt against Claudius, and St Mark's Gospel supposed to be written.	45	42				
4047	Herod Agrippa persecutes the Church. Causes James the Great to be beheaded: Puts St Peter (who is delivered by an Angel) into Prison; and himself dies miserably. Paul and Barnabas are made Apostles of the Gentiles; and, after a three Years Circuit, where they make many Converts in divers Places, they return to Antioch in Syria. The Defeat of Thoudas, the Impostor: The Dispersion of the Twelve Apostles, and the Celebration of the Grand Secular Games.	47	44	4071	Galba succeeds Nero, and governs imprudently: He adopts Piso, and is slain by the Order of Otho. Otho succeeds him, and marches against Vitellius, who had been proclaimed Emperor by the Army in Germany; but being defeated, kills himself. Vitellius succeeds Otho; but by his Mal-Administrations becomes odious to all; whereupon Vespasian is made Emperor by the Army in the East. Rome is taken and plunder'd, and Vitellius slain; while the Jews languish under all the Miseries of Wars, Factions, Devastations, and Murthers.	71	68
4051	Messalina, the Empress, publicly marries her Gallant, and is executed for it. After her Death Claudius marries her Niece Agrippina; adopts her Son Nero, who marries his Daughter Octavia, and confers the Title of Augusta upon his Wife, who, to gain her Son the Empire, poisons her Husband. Paul and Barnabas go to Jerusalem, where is held THE FIRST COUNCIL in the Christian Church; and thence return to Antioch, where Paul rebukes Peter. He then, parting from Barnabas, takes Timothy with him, whom he causes to be circumcised. He travels into Europe; is scourged at Philippi; imprisoned with Silas; goes to Athens, and disputes before the Areopagus: Goes to Corinth, and stays twelve Months: Writes his first Epistle to the Thessalonians. Is brought before Gallio, and writes his second Epistle to the Thessalonians.	51	48	4073	Vespasian succeeds Vitellius. His Son Titus begins the Siege of Jerusalem, and in less than six Months, takes and demolishes the City, at which Time the Temple is consumed, and the Jewish OEconomy totally ceases. Vespasian returns to Rome, where he and Titus both triumph over the Jews. Titus has a triumphal Arch erected for him, and Vespasian makes many wise Regulations in the State.	73	70
4057	Nero succeeds Claudius, and, being young, has Seneca and Burrhus for his Governors. When grown up, he poisons Britannicus, and begins to hate his Mother. Peter goes to Babylon, from whence he writes his first Epistle. Paul continues at Ephesus, where he works many Miracles; writes his first Epistle to the Corinthians, and that to the Galatians; is there endanger'd by a Tumult, and therefore, leaving the Place, (where he makes Timothy the Bishop) he goes to Macedonia, where he writes his second Epistle to the Corinthians, and thence to Corinth, where he writes his Epistle to the Romans. Cerinthus is supposed to begin his Heresy much about this Time.	57	54	4075	St Jude, about this Time, writes his Epistle, and, not long after, suffers Martyrdom; as do, St Bartholomew, Thomas, Luke, and Simon. The Heresies of the Menandrians, Ebionites, and Cerinthians, began now to appear. Josephus (who had been taken Prisoner, and released by Vespasian) finishes his History of the Jewish Wars, and Pliny the Elder, his Natural History, which he dedicates to Titus; and not long after Vespasian dies.	75	72
4061	St Paul leaves Corinth, and, at Trous, raises Eutychus from the Dead. He comes to Jerusalem; is taken up by the Jews, and made Prisoner to the Roman Governor Felix for two Years. When Festus is made Governor, he is accused before him; appeals to Nero; is sent toward Italy; is shipwreck'd at Melita, or Malta; arrives at Rome, where he continues	61	58	4082	Titus succeeds, and in his Reign there happens a vast Irruption of Vesuvius, Fires, Plagues, and other Calamities at Rome. He dies, and is succeeded by his Brother Domitian.	82	79
				4085	Domitian making many Regulations, banishes the Philosophers, severely punishes the Incontinence of the Vestal Virgins, assumes divine Honours and Titles, and has many Sacrifices offered to him. St John founds the Churches of Asia; and Agricola, having gained great Victories in Britain, reduces it entirely under the Roman Power.	85	82
				4090	The Revolt and Defeat of Antonius. The grand secular Games celebrated by Domitian, who banishes the Philosophers a second Time, and begins to shew his Hatred against the Christians. About this Time Josephus finishes his Antiquities of the Jews; Quintillian publishes his Rhetorick, and Apollonius Tyanarus performs his Magick at Rome.	90	87

A CHRONOLOGICAL TABLE, &c.

Anno Mun.		Anno Dom.	Vulg. Ær.	Anno Mun.		Anno Dom.	Vulg. Ær.
4098	The <i>Second general Persecution</i> , wherein St <i>John</i> is thrown into a Cauldron of flaming Oil, and is then banished to the Isle of <i>Patmos</i> , where he writes his <i>Revelations</i> . <i>Clemens</i> the Consul, and several others, are martyr'd; and, at length, <i>Domitian</i> , being become odious to his Subjects for his many Cruelties, is slain in his Palace, and his Memory abolished.	98	95		ing martyr'd at <i>Ephesus</i> , St <i>John</i> returns to that City, and there takes care of the <i>Asian Churches</i> ; there writes his <i>three Epistles</i> , and, at the Request of the Bishops of <i>Asia</i> , his <i>Gospel</i> .		
4099	<i>Nerva</i> succeeds, and is favourable to the Christians. He rescinds the Acts of <i>Domitian</i> : Upon the Mutiny of the <i>Prætorian Bands</i> , adopts <i>Trajan</i> , and, having invested him with full Power, not long after dies. <i>Timothy</i> , be-	99	96	4101	<i>Trajan</i> succeeds <i>Nerva</i> ; is made <i>Pontifex Maximus</i> ; obtains the Title of <i>OPTIMUS</i> ; exterminates Delators; and makes many Regulations: But then he raises the <i>Third Persecution</i> against the Church of <i>Christ</i> , wherein <i>Clement</i> , Bishop of <i>Rome</i> , and many other eminent Christians, were put to Death. St <i>John</i> dies at <i>Ephesus</i> , and, with him, the <i>Apostolick Age</i> ends.	101	98



A N I N D E X O F T H E P R I N C I P A L M A T T E R S I N T H I S H I S T O R Y.

N. B. That the Letters Ap. 1. stands for *Apparatus* to the *Old Testament*, Ap. 2. for *Apparatus* to the *New Testament*, Pr. for Preface, and N. for what is contained in the Notes.

A.

AARON, his Birth and Parentage, 370. Applies with his Brother *Moses* to *Pharaoh*, King of *Egypt*, but to no Purpose, 377. Is insulted by the People, and for what, 427. Weakly contributes towards their Idolatry, and wherein, *ibid.* Makes them a Molten Calf, and erects an Altar before it, 428. Is called to account for it, and the pitiful Excuse he makes for himself, *ibid.* The Motives, that induced him to so base a Compliance, what, 441. His Crime, how palliated, and by whom, *ibid.* Makes choice of the Figure of an Ox or Calf before any other, and why, 442. Is consecrated to the High-Priest's Office, and by whom, 450. His two Sons *Nadab* and *Abihu* are struck dead, and how, *ibid.* He, and his Sister *Miriam*, envying *Moses*, fall out with him, and why, 453. Both are reprov'd for it, and by whom, *ibid.* *Miriam* is instantaneously smitten with the Leprosy on that Account, but not *Aaron*, and why, *ibid.* N. Allwages the Plague, and how, 457. His Rod, that budded, what, *ibid.* and N. He dies, is lamented by whom, and how long, 479. Is succeeded by his Son *Eleazar*, *ibid.* His Commendation, *ibid.* N.

ABEL, his Birth, 66. The Import of his Name, *ibid.* His Temper and Employment, 167. His Oblations what, and when made, *ibid.* Their Acceptance with God, *ibid.* The visible Token thereof, what, 68, N. Is murder'd by his Brother *Cain*, how, and for what, *ibid.* Was therefore the first Martyr, *ibid.*

ABIGAIL, *Nabal's* Wife, her prudent Conduct to *David*, 643. Is married to him upon the Death of her Husband, 644.

ABIMELECH, the First, King of *Egypt*, takes *Sarah*, *Abraham's* Wife, to be

his Sister, 217. Proposes to make her one of his Concubines, *ibid.* Treats her, and her pretended Brother, with the utmost Respect, *ibid.* Expostulates with *Abraham* on the Discovery of his Mistake, 218. Returns his Wife to him, and orders their Departure without Molestation, *ibid.*

ABIMELECH, the First, King of *Gerar*, invites *Sarah*, *Abraham's* Wife, to his Bed, 226. Is threaten'd by God in case he touches her, *ibid.* Expostulates with *Abraham* thereupon, *ibid.* Is pacified, and not only restores her, but is very bountiful to them both, *ibid.* & seq. and enters into a League with him, 228.

ABIMELECH, the Second, King of *Gerar*, takes *Rebecca* for *Isaac's* Sister, 275. Reproves him for imposing on him, but accepts of *Isaac's* Apology, and issues out an Edict in his Favour, *ibid.* Desires him to leave his Territories, *ibid.* And comes to *Beerseba*, where he makes a League with him, 276.

ABIMELECH, bastard Son of *Gideon*, slays all his Brethren but one, and is notwithstanding made King of *Shechem* by the People, 581. Storms the Place, and destroys all the Inhabitants, 583. Is killed by a Woman at *Thebez* by the Fall of a Stone, *ibid.*

ABIMELECH, the High-Priest, is charged with a Conspiracy against *Saul*, and is thereupon ordered to be put to Death, 611. His Defence, as drawn up by *Josephus*, *ibid.* N. Is executed, and by whom, 642.

ABIAH, succeeds his Father *Rehoboam* in the Kingdom of *Judah*, 783. Makes a very pathetick Speech to the Tribes, *ibid.* N. Gains a great Victory over *Jeroboam*, and takes *Bethel*, but does not destroy the Idolatry therein, *ibid.* His Reign but short, and why, *ibid.*

ABNER, General of *Saul's* Army, upon the Death of his Master, proclaims *Ishbosheth* his Son, King, 682. Is defeated by

Joab, the General of *David's* Forces, 683. But slays *Asabel*, *Joab's* Brother, with a Back-Stroke of his Spear, *ibid.* and N. Upbraids *Ishbosheth* with Ingratitude, and for what, 684. Enters into a private Correspondence with *David*, *ibid.* and N. Is way-laid by *Joab*, and by him slabb'd to the Heart, in Revenge for the Death of *Asabel*, *ibid.* and N.

Abomination of Desolation, what it means, 1086. N.

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J E H O I A C H I N, call'd also *Coniah*, and *Jeconiah*, succeeds his Father in the Kingdom of *Judah*, 939. But, in a few Months Time, is put into Chains, and carried Captive into *Babylon* by *Nebuchadnezzar*, 940. Is released however, and kindly treated by his Son *Evil-Merodach*, *ibid.* N. Dies not long after him, 983. and N. And is succeeded, as a nominal Prince of the *Jews*, by his Son *Salathiel*, *ibid.*

J E H O I A K I M, formerly call'd *Eliakim*, is made King of *Judah*, in the Room of his Brother *Jehoahaz*, 934. Proves a wicked Prince; and is boldly reprov'd by the Prophet *Jeremiah*, 935. As also by the Prophet *Urijah*, whom he pursues as far as *Egypt*, and brings back Prisoner to *Jerusalem*, where he has him executed, and his Body treated with Indignity after his Death, *ibid.* N. Is invaded by *Nebuchadnezzar*, and carried, with great Part of the Vessels of the Temple, Captive to *Babylon*, 936. and N. Is restor'd again, but under certain Restrictions, *ibid.* Rebels, and is again invaded by *Nebuchadnezzar*, 939. Is slain before *Jerusalem*, *ibid.* And his dead Body is cast into the High-way, without the Decency of a Funeral, *ibid.*

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J E H O R A M, King of *Judah*, succeeds his Father *Jehosaphat*, 819. Proves a wicked Prince; murders all his Brothers, and several of the Heads of *Israel*, *ibid.* Receives a severe Letter from the Prophet *Elijah*, and the Contents of it, *ibid.* and N. Several People shake off their Allegiance, and refuse to acknowledge him as their Sovereign, 820. Dies in a miserable Condition, and unlamented by his Subjects, *ibid.*

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and how, *ibid.* N. Goes with *Abah* to *Ramoth-Gilead*, 816. Is in great Danger in that unfortunate Expedition, 817. Tho' he returns in Peace to *Jerusalem*, yet is severely reprov'd by the Prophet *Jehu* for assisting *Abah*, who was one of God's avowed Enemies, *ibid.* His pious Admonition to the Judges, *ibid.* N. His Prayer, the most excellent, that we meet with in Sacred Writ, 818. N. Obtains a complete Victory over the *Moabites* and *Ammonites*, without striking a Stroke, *ibid.* Sustains however a great Loss by joining with *Abaziah*, King of *Israel*, to equip a Fleet in the Port of *Exion-Geber*, which was all dash'd to Pieces in the Mouth of the Harbour, 819. Joins with *Jehoram*, King of *Israel*, against *Mesha*, the King of *Moab*, and why, 824. and N. Dies, and is buried in the City of *David*, 819. And is succeeded by his Son *Jehoram*, *ibid.* Why he appointed itinerant Preachers, and who they were, 839. Why his Subjects were so many, and his Army so large, 840.

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